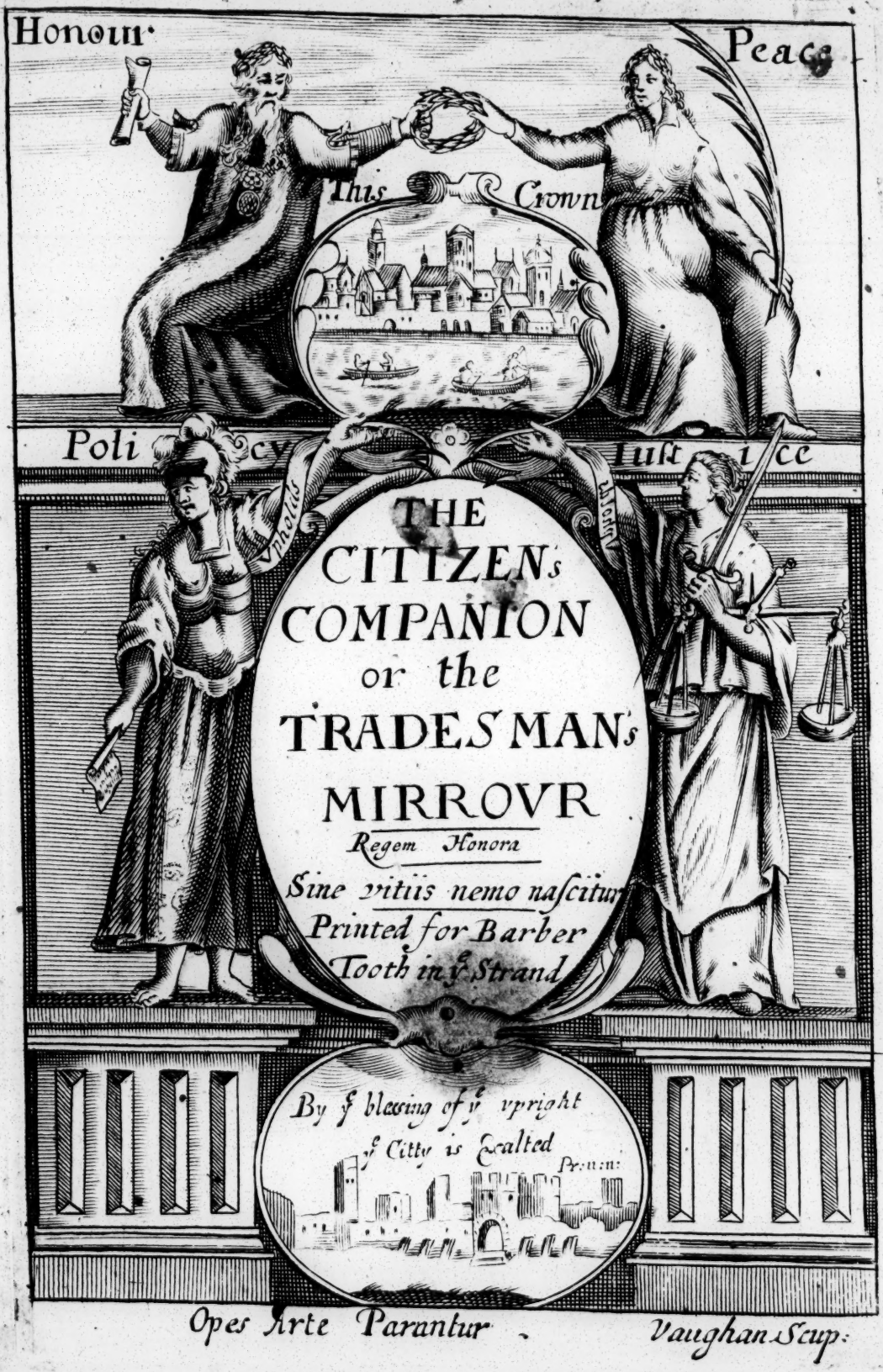
Honour
Peace
This Crown
Poli cy
Iust ice
THE
CITIZENs
COMPANION
or the
TRADESMANs
MIRROVR
Regem Honora
Sine vitiis nemo nascitur
Printed for Barber
Tooth in ye Strand
By ye blessing of ye vpright
ye Citty is Exalted
Opes Arte Parantur
Vaughan Scup:

THE CITIZEN'S COMPANION: OR THE TRADES-MAN'S MIRROUR.

A Work enrich'd with PROVERBS, AND Historically Beautified with the DEEDS and SAYINGS Of the Wiseſt and Worthieſt Men that ever were in the World.

Otium Ingenii rubigo.

Juſtitia ſine Prudentia plurimum poterit,
Sine Juſtitia nihil valebit Prudentia.
Cicero.

LONDON,
Printed by *J. C.* for *Barber Tooth*, near *York-Houſe* in the *Strand*, 1678.

THE CITIZENS

COMPANION:

OR THE

TRADESMAN'S

MONITOR.

THE CITIZEN'S COMPANION: OR THE Tradeſ-man's Mirrour, &c.

IT might be expected from me, to ſpeak ſomething in the Praiſe of a *Trade* or *Calling*; But the benefit accruing by it both to *publick* and *particulars*, is too perſpicuous, rational, uſeful and honourable to need any Apology. 'Tis true, that for the ſeven, eight, or nine years of Apprentiſhip undergone by a Servant, ſome have been ſo frighted at a *Civil ſubjection* for ſo long a term, as rather to miſpend and caſt away the apteſt part of their dayes in *Idleneſs (the Mother of all miſchief)* or, any how, (having the face of a Gentile (though moſtly in the end a pernicious) liberty) than to ſubmit to the commands of a *Shop-keeper*, or to reject

that airy enjoyment which is aim'd at by Youth; and (becauſe moſt concurring with corrupt Nature) is embraced before any thing not ſo eaſie in the attainment. It would grow a *mad world* if Children ſhould be allowed to be their own chooſers: *A Child left to himſelf bringeth his Mother to ſhame*, Prov. 9. 15. certainly if raw and ignorant judgments were determinable in a buſineſs of that Nature, their poor and inſipid inclinations would pitch as ſoon on the worſe courſes for the future maintenance of their bodies, as they are prone to prefer *playing the Truant* to going to School, and thereby loſing thoſe opportunities, ſo expedient for the beautifying of their minds. *Fooliſhneſs is bound in the heart of a Child* (ſaith *Solomon*) *but the Rod of correction ſhall drive it far from him*, Prov. 22. 15. *Parents* muſt then accuſtome their Sons to a ſtricter liberty than commonly they enjoy. They are more indulgent than diſcreet, if for a little crying they ſhall remit and ſlacken that obedience they naturally and legally have over their Children, eſpecially knowing by their own ſometimes woful experience, the ill conſequence of Chil-

diſh

diſh cuſtoms, and the miſery attending inconſideration. *Withold not correction from thy child, for if thou beateſt him with a rod he ſhall not dye*, Prov. 23. 13: How many depending on the fruits of a petty patrimony, have begged or ſtole before they dyed! Therefore every Father ought to uſe his Authority in planting his Sons judiciouſly to their future benefit, not omitting the ſuiting of each ones inclination to a *Trade* moſt agreeable. My *Citizen*, by ſuch a means falling under the remarks and advice of this Diſcourſe; if he daigns to make it his *Companion* till he hath read it over, he may become of my opinion, and conclude it a *happy thing* for a man to go through his affairs without *Injuſtice*; which he cannot do, ſave by being Maſter of his affections and appetites, and by a narrow inſpection into all his Actions; that maturely conſulting and diſcreetly managing his buſineſs, he may live *juſtly* with *pleaſure* and *profit*.

Hot *Youth* running inconſiderately, and giving time no leaſure to do any thing for him, ſpeeds *unjuſtly* and with trouble; but catches nothing, at leaſt *nothing durable*. And a dull-ſpirited man;

not taking occasion when 'tis ready, misseth his advancement, yet is not freed from cares and perplexity; both these trusting to *Fortune* the Goddess of *Rashness* and *Sloth*, their unskilfullness effects their destiny. The [a] *first* course of the three is best, the [b] *second* and [c] *third may* rise, but it is very doubtful. the first *must* of necessity be promoted, the order of his actions being set down in *His* Decree that made him. Thus it is in all Professions; no *Tradesman* can be counted good, except he be a *real* good man; opening his Conscience, living as if he were alwayes in publick, rather fearing himself than others; by this he raiseth himself above and beyond all fear, contemning the blows of *Fortune*. His *wisdom* without this will be erroneous, his *policy* will be *knavery*; yet *honesty* without *wisdom* is unprofitable. *Wisdom* (saith a Learned man) *of all the gifts of God is most pure; she infuses goodness into her Disciples, she pardoneth the wicked, she maketh the poor rich, and the rich honourable, and such as unfeignedly embrace her, she makes most* like to God. *Wisdom* is the beautiful and noble composition of him, in his Word,

a *Justice.*
b *Rashness.*
c *Stupidity.*

Word, Actions, and Motions; could the eyes see *her*, she would stir up wonderful love; by *her* he enfranchises his Spirit, from an *unjust* subjection unto unnecessary things, and out of his *calling*. *Socrates* (according to the judgement of Physiognomers) naturally given to all wickedness, by the study of *wisdom* reformed his lewd inclinations. And though *Cicero* in his latter dayes cryed out, *Would I had never known what wisdom meant*; Yet *Julius Cæsar* onely by his *wisdom* and experience brought all his designs to effects. However, suppose *little* knowledge to be unfruitful; yet the course of a general Learning being too long, the purchased experience must be pertinent and within the pale of his own *calling*, and is to be prosecuted diligently, because none is so easie to be dived into (as it were) in a moment. A course may be soon begun, but every one is sure of meeting with unforeseen rubs. As no humane action is delivered to the World without many circumstances; so there is no *Trade* without them: there is no circumstance in it but is a step mounting the understanding to the true value and clear perspection of it. Never-

theleſs it would be eſteemed a great piece of ſottiſhneſs to enſlave ones ſelf, and to be ſo over-exact and induſtrious, as like *Nicias* the Painter, (who was ſo earneſt and intentive in his profeſſion) to forget food, and omit the reception of Nature's ſupport. And *Apelles* the Painter uſed to chide *Protagines*; who not knowing when a thing was well, would never keep his hands from the Table. If it could be attain'd, the diſcretion of *CRISPUS* the *Roman* is to be imitated, who under a colour of negligence acccompliſhed whatever he undertook. Though curioſity and excellency are the leſs reprehenſive, becauſe ſetting forth the glory of a mans Countrey; yet a mean and moderate care is to be concluded on, becauſe the *Bow too long bent is ſubject to breaking.* If an extream was to be admitted, it ought to tend to the ready curing of our *exceſſes* and vicious appetites. Nor are they ſo hard to be conquered, if we will but a little tread the paths of our *Anceſtors*. *Julius Cæſar* was of a conſtitution infirm and Convulſive, yet he ſcorned to ſubmit to a feeble and ſlothful inclination; but ſought a remedy in War, fighting againſt

his

his Diſtemper, with continual labour and exerciſe, lying for the moſt part in the open air. *Demoſthenes* was ſuch an enemy to pleaſure, as in the moſt Feſtival times to cauſe his head to be ſhaven, hindring thereby his forwardneſs to appear in publick, and ſticking the cloſer to his Studies. Certainly *diligence* in all points is a thing of that moment, as every great and noble action ows unto it the means of atchievement. *Cleanthes* in the night-time carried water, and in the day he hearkned attentively to the Philoſophical Lectures read by *Chryſippus*. The *Romans* allowed every hour of the day to ſome exerciſe or other. *Alexander* never ſlept ſave with his arm ſtretcht out of the bed, holding in his hand a Silver Ball, having a Silver Baſon by his Bed-ſide, that leſt he ſlept too ſecurely and ſoundly, the falling of the Ball might awake him, and admoniſh him of his Enemies. Examples are numberleſs if I would crowd them in ſo little room. But remitting ſuch kind of incitations, and *Youthful* inſtigations to *Vertue*, to their patter places, and more proper inſertions; I ſhall now begin to define my *Citizen*, as one who hath ſerved ſeven years, and

is entring on the Worlds Stage, to manifeſt to all dealers with him, that no advantage or lucre can ſhake his ſure-founded *juſtice*, (rather like *Ariſtides* the *Athenian*, to leave behind him not enough to bury him, than wrong any man, and loſe after his death the Surname of *Juſt*) declaring by his ſmooth deportment to all, that he imitates the wiſe Lord *Burleigh*, in putting off his Cares with his Cloaths; and by the improvement of his *Fortunes* and *Stock*, raiſing himſelf (by a bleſſing on his indeavors) to the higheſt Dignity *reputation* & *wealth* can advance him; uſing *Demoſthenes* his diligence, who was grieved to ſee any one up before him, which made him in his Profeſſion as an *Oratour* to prove the moſt famous of his Time.

Of

Of Juſtice.

Juſtice by the Poets is fained to be a a *Virgin*, and to have raigned among men in the *golden world*; but being by them abus'd, forſook the world and returned to Heaven. St. *Auguſtine* makes mention of a certain *Jeſter* who undertook to tell all the people what they moſt deſired; ſtanding up, he ſaid with a loud voice, *You would buy cheap, and ſell dear.* To do ſo as it was in his time, ſo it is in ours common; but a Common vice, unleſs it be limited. Certainly, if ever *buying* and *ſelling* was corrupted, it was but venial and indifferent in compariſon to that of our times. If *Thievery* may claim the epithite of *lawful*, and if authority in bargaining may not be abus'd, then the wicked Cuſtomes of ſome men may uncontroulably be eſtabliſhed for Laws. But I am ſure they therein follow their own *private allowances*, not caring, ſo it be a *Pennyworth*, how and by whom it is conveyed to their hands. It is uſual

(would

(would to God it were leſs Epidemical and Sinful) for *Tradeſmen*, chiefly *Retailers* of ſecond-hand Commodities, to faſten inconſiderately on all *proffered goods*, ſeldom minding the perſon and the power of the *Seller*. What unrighteous and raſh dealing is this? How can any one pretend to the Priviledges of Society, to the marks of *loving his neighbour as himſelf*, to fulfil the Commands layd upon him by an *All-ſeeing Eye*, when to purchaſe more than ordinary advantage, he ſhall knaviſhly (at leaſt implicitly) connive at *theft*, to the debaſing of Divine and Humane Laws, to the extream dammage of Maſters or Fathers, but chiefly in hardning of ſuch parties, as pick a ſecure ſweetneſs out of filching? who get by degrees ſuch a habit, that many for lack of timely correction, have continued thoſe courſes, till it was too late to take up, and have finiſhed their unfortunate lives by an infamous death, to the ſorrow and great grief of Parents and Maſters,(that have any kindneſs for their Servants) and laſtly to the *Buyers* diſparagement,if not puniſhment; at leaſt,thereby lying liable to the hearty and ſticking curſes of thoſe afflicted Souls,

Souls, who if it had not been for them might have ſurvived honourably. That my *Citizen* may eſchew all *blame*, *ſhame*, and *danger*, ſubject to ſuch unworthy, baſe, and abominable courſes; Let him never *buy* any thing proffer'd at his Shop, without firſt inquiring into the diſpoſers power; eſpecially if he ſeem to be a School-boy, Apprentice, or Shirk, wherein he ought to regard: next, he muſt take an account of the perſons Friends, Maſter, Habitation, and what elſe may contribute to diſcovery. Then if what's offred be ſuſpected, as alwayes it is when tendred by meer Boys, he muſt detain it till he be better inform'd how it was come by: but if through lazineſs or worſe intents he defers notifying it to the Perſons intereſs'd, his honeſty is but painted and formal, and his fault is treble to what it ſhould have been. Firſt, he furthers the loſs of the party before wronged, in not giving him warning for the future. Secondly, he occaſions the Pilferers continuance in his illegal wayes, it may be to his ſudden deſtruction both of Body and Soul. Thirdly, and laſtly, inſtead of righting his Neighbour, he robs him, being worſe than a Receiver,

Receiver (who is equal with the *Thief*,) becauſe under the Cloak of *Juſtice* he deceives both. Finally, if the pretended lawful diſpoſer look ſuſpitiouſly, and anſwer not pertinently to the queſtions put to him; my *Citizen* is bound to ſtop the Party, at leaſt the Goods, and to ſee them reſtored to the true Owners. If my *Citizen* eſteem a jot what is told him; if *Reaſon*, *Juſtice*, and *Religion* have any ſhare in him, he will abhor ſuch a ſcandalous and odious practice as I have inſiſted on; and by ſuch a *hate* he will purchaſe a peace of Conſcience, a laſting, eminent, and good fame, thereby avoiding *Solomon*'s cenſure, *Whoſo is Partner with a Thief hateth his own Soul*, Prov. 29. 24. And he will entitle himſelf to that *Little which is better with righteouſneſs, than great Revennes without right*, Prov. 16. 8. That *Juſtice* may be kept in *prizing* Commodities, the vulgar eſtimation of wiſe good men is to be followed. Upon ſome the *Law* hath pitched a *price*, which may be diminiſhed, not enhauns'd; becauſe that *price* was ſet in favour of the buyer, of all which, with the innumerable ſorts of commodities, it is impoſſible for *Law* to

determine

determine the value. Yet the *Civil Law* ſaith, that's the juſt price of a thing, *if it be ſold for ſo much as it can*, that is, ſaith *Ameſius*, *for how much it can commonly be ſold*, the affection of this or that particular man not conſidered : But where taxation or common eſtimation cannot, there *without deceit*, the judgment of the Owner muſt ſet the *price*. A *Contract* muſt be according to the equality of the thing, and that muſt be meaſured by the *price* given. For as Time is the meaſure of Buſineſs, ſo is *price* of Wares. If the *price* exceed the things worth, or *that* exceed the *price*, the *equality* of *Juſtice* is taken away: that both agree is the juſt rule of *Trading*; againſt which *Deceit* is oppoſite. *The Soul of the wicked deſireth evil, his neighbour findeth no favour in his eyes*, Prov. 21. 10. To *deceive*, is to make ſhew of one thing, and bring in another, beſides the opinion of the Cuſtomer, by which more is given for Wares than they are worth; but it's ſeldome men ſell at an under-rate.

Cicero tells us, *There is no greater plague for Juſtice, than for ſome men under the masks of honeſty to deceive others.* His rule was exact that ſaid, *A*

wiſe

wiſe man will not deceive, neither can he be deceived. So did his profeſſion of honeſty reſound, who choſe this Motto; *To deceive or be deceived, is hateful to me.*

St. *Auguſtine* (and who not?) met with many that would *deceive*, but few that would be *deceived.* To cozen others is worſe than to be cozened, as a ſin is worſe than a croſs; not that every wile is a Sin. *Lucius* approaching the Boat wherein *Athanaſius* was, ask'd for him, and was anſwered by him (who was known to *Lucius* only by name and not face) that *Athanaſius was hard before him; if he made haſt he might overtake him:* who being violent in his purſuit, miſs'd *Athanaſius.* This *Arrian* perſecutor was *deceived* by the truth ſpoken with wiſdom and a good conſcience; but that *deceit* which is the corruption of *juſtice*, I ſhall now ſpeak againſt; this ſtands more in the *wills*, than wits of men.

Euſebius.

1. This is firſt againſt *Nature:* one Serpent doth not ſting another; and the Fiſhes of the Sea devour none but thoſe of contrary kinds. But the greateſt evils that befall man, come from man. *Homo homini*

homini lupus, one man is a Wolf to another. The Lyons ſpared *Daniel*, the ravenous Birds fed *Eliah*, but man exerciſeth cruelty upon man. *As a madman who caſteth Firebrands, Arrows, and Death, ſo is the man that deceiveth his Neighbour*, Prov. 26. 18. Pope *Alexander* the Sixth never did what he ſaid, his Son *Borgia* never ſaid what he meant to do, pleaſing themſelves in counterfeiting and diſſimulation, but their ends were fatal, one being poyſoned, the other ſlain. *Frederick* a *Roman* Emperour, when the Senators were entring the Senate-houſe, would ſay to them, *Caſt away two things, deceit and diſſimulation.* The crafty are like the *Chameleon*, apt to all objects, capable of all colours; they cloak *Hate* with *Holineſs*, *Ambition* with good *Government*, and *Flattery* with *Eloquence*; but whatever they pretend, the iſſue is diſhoneſt. *An Hypocrite with his mouth deſtroyeth his Neighbour*, Prov. 11. 9. An old *Lacedemonian*, who had coloured his hairs, diſcovered his head in a great Aſſembly, and made a Declaration of the matters he came about. *Archidamus* the King riſing up, ſaid, *What truth can this fellow* *Guichardin.*

low ſpeak, whoſe heart is ſtained with ſpots of Hypocriſie and double dealing?

2. Secondly, it is againſt civil Society, for the preſervation whereof it is expedient that men converſe ſafely, without fear of being undermined by each other. Therefore one ſaid well, *the firſt foundation of Juſtice is not to hurt, the ſecond to endeavour to procure the common benefit.*

3. Thirdly, it's againſt *Chriſtianity*; which teaches a man ſo much charity and patience, as to do well, and ſuffer ill. It was Propheſied that in the time of the Iſai. 11. Goſpel, *the ſucking child ſhould play upon the hole of the Aſp, and the weaned child ſhould put his hand upon the hole of the Cockatrice.*

4. Fourthly, it is Theft. *Themiſtocles* the *Athenian*, ſpying a dead body richly adorned, paſſed by; but called to his Companion, *Take up theſe, for thou art not* Themiſtocles: he could not ſtoop ſo low as to gather gold out of blood and dirt; but he ſtoops lower that plucks it from the living, and commits a double theft, robbing *himſelf* of honour, and *t'other* of means and life. *The way of the wicked is darkneſs, they know not at what they ſtumble*, Prov. 4. 19. Laſtly,

Lastly, it is odious to God. It is the will of God that no man oppress his brother, nor defraud him; for the *Lord is the avenger of all such.* *A good man obtaineth favour of the Lord; but a man of wicked devices shall be condemned*; Prov. 12.2. And to *good men*, even to the Heathen, they counted no profit lasting which was got by fraud: (saith one amongst them) *I will overcome by Roman Arts*, (viz.) by *Vertue*, *Labour*, and *Arms*. In *Athens* it was a custome, when men bought or sold any thing, they came before the Magistrate appointed for the purpose, and there took an Oath that they had not dealt fraudulently, nor used any deceit. I have heard of a *Turk* that having bought some Manufactures of an *English-man*, wherein was inclos'd a great sum of Money, unknown to both Parties; and finding it, made many Journeys in quest of the *English-man*; and at length meeting him, unask'd restor'd the Money. Are Heathens *just*, and thou *unjust? What doth it profit thee to be call'd what thou art not?* It is said of the Jesuites, They have retained nothing of Jesus, but the name; and of the Popes, Who was call'd *Bonifacius*, 1 Thes. 4.6

or *Benefactor*, was a Malefactor; *Pius* or Godly, was wicked; *Urbanus* or civil, was rude and ſavage; *Innocentius* or harmleſs, was hurtful and peſtiferous; and *Clementius* or meek, was cruel and unmerciful. *He that juſtifieth the wicked, and he that condemns the juſt, even both are an abomination to the Lord*, Prov. 17. 15. I would it might not be ſaid of many *Chriſtians*, that they are but ſo in name, having good words, not anſwerable works; ſuppoſing more of Gods *hearing* than his *ſeeing*. But many eat that here, which they cannot digeſt in *Hell* hereafter.

If *Dives* was ſent into *Hell* for not giving his own, whither ſhall they be ſent, that take that which is anothers?

The unjuſt ways of cunning which I would have my *Citizen* to ſhun, are many; as *Flattery*, *Diſſimulation*, *Lying*, &c. of which in their order. There be ſome whom *Gain* will transform into all ſhapes; let the *Cuſtomer* look how he will, they like a Looking-glaſs will have ſomething in them like him. The Old *Law* would not allow the *Swan* for mans meat, his Feathers being white, his Body black. Neither are thoſe fit to deal

deal with man, whose pretences being fair, have foul practices. These are the *Aves Gaviæ* of the times; which Birds when *Alphonsus* King of *Sicily* lanch'd from the Shore, flew about the Ship; and he causing Meat to be thrown them, they had no sooner taken it, but they flew away. *Thus it is with me* (saith he) *my Flatterers having received of me what they expected, withdraw their obsequiousness, and return no more, unless they are a hungry after new benefits.* Most Shopkeepers respect, even so, lasts no longer than the Customer uses them to their extream advantage. *Divines* say that *Flattery* divides a man from himself; he thinks himself otherwise than he is. *A house divided can't stand*; which some unjust ones considering, by *Flattery* part a mans judgment from his will, and so deceive him. Oyl poured upon the *Gräss-hopper*, kills it; *Vineger* revives it. Flattery kills those whom sincere harsh treating doth heal. *A flattering mouth worketh ruine*, Prov. 26. 28. So much danger hath Flattery begotten, as the Emperour *Sigismond*, Emperour of *Germany*, struck one who praised him too much, saying *he bit him*. *Antigo-*

nus King of *Macedonia*, told a Poet who call'd him a *God* (therein obſerving his ſoothing) *that the Groom of his Stool knew 'twas no ſuch matter.* *Alexander* when his *Paraſite* perſwaded him to think himſelf a *God*, reply'd, he knew himſelf by two ſpecial things to be Man and not a God, *namely*, *by ſleep and carnal motions.* Heavier and ſadder were their following Dooms. King *Philip* of *France* and *Conſtantine* the Great baniſh'd all *Flatterers* from their Courts. At *Athens* they were put to death as the ruine and plagues of the Countries they dwelt in. The *Athenians* put *Tymagoras* to death, becauſe to inſinuate with *Darius*, he ſaluted him after the *Perſian* manner. Whereby it is viſible how obnoxious *Flattery* hath ever been eſteemed, and the hatred it hath always contracted, and the puniſhment a many have met withal. But it is not always ſo in *Trade.* Some Cuſtomers will grow dull and diſpleaſed, if they be not often whetted by *Flattery*; down-right honeſt ſpeeches diſcontent them. For this cauſe, as the *Apoſtle* ſaid, *Be angry but ſin not*: So I ſay, *Flatter but ſin not*, if it be poſſible. Yet it is my opinion, that

that amiable looks and fair ſpeeches will go far enough, we need ſeek no *by-ways*. It is better (ſaith *Plutarch*) to fall among a ſort of *Ravens*, than to happen into the company of *Flatterers*. For the *Ravens* never eat a man till he be dead; But *Flatterers* will not ſpare to devour him while he is alive. *Flattery* is the corruption of truth; a thing as pernicious, as truth is excellent. *Flattery* is like a Golden-pill, which outwardly giveth pleaſure, but inwardly is full of bitterneſs. Laſtly, among other things, a *Flatterer* is known by this, that he doth not onely imitate friendſhip, but go beyond it.

Secondly, *Diſſimulation* is an evil more *tolerable* in a Citizen. Nevertheleſs *Plato* the Mellifluous Philoſopher adviſes all, not to diſſemble with a friend, either for fear of diſpleaſing him, or for malice to deceive him. Yet I ſaid it was more *tolerable*, becauſe it is with him, as with one who hath married a wife, whom he muſt uſe well, pretending affection to her, though he can't love her: and indeed *Divines* hold it in ſome caſes lawful, to pretend one thing, and intend another: as in the caſe of our

Saviours going to *Emaus* with the two Disciples; He made as if he would go further, to stir up their desire of his presence: whatever he pretended, he intended to stay with them that night. If a man pretends a long journey by being booted and spur'd, but intends to return suddenly to see what those whom he puts in trust would do; if he had gone, is no sin: whereas if he had said *he would go such a journey*, and went not, had been a lye. But woe to them that dissemble to an ill end; these have the voice of *Jacob*, but the hands of *Esau*; they are *smooth* in their words, *rough* in their actions. *A feigned equity* (saith St. *Augustine*) *is a double iniquity, because dissimulation is iniquity it self.* Let him know also, that he sins thrice, that counterfeits himself good, to whom he may do ill. Let him dread the judgment fell on a King of *Poland*, who (a great Dissembler) had always this within his mouth; *If it be not true, I would the Rats might eat me*: which came to pass; for he was assail'd by them in such manner at a Banquet, that neither his Guards, Fire or Water could defend him from them. *Worms* eat up the tongue of the

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Cozener *Neſtorius*. *Abſalom* that Maſterpiece of Hypocriſie, who was within a *Nero*, without a *Cato*; he had a *painted tongue*, but not a *painted puniſhment*. Behold him hanging on a Tree, as unworthy of Heaven or Earth: Behold him thruſt through with three Darts, as worthy of a treble death. *He that hateth, diſſembleth with his lips.* Pro. 26. 24
Theſe Diſſemblers, like the *Polypus*, can take all colours to *deceive*. But how cowardly a humour is this, and how ſervile? He that diſſembles, muſt ſtill have a fearful eye upon himſelf, leſt he be diſcovered: his *myſtery* is poor; for he is ere long found out, and then not credited: all he ſpeaks is *Apocryphal*. O how excellent a thing is freedome! there is no better life, than to live according to a mans nature, reſolving always to dip the tongues Pen in the hearts Ink, ſpeaking but what he thinks; to do otherwiſe is impiety, and deſerves the puniſhment the *Lacedemonians* inflicted on one, who profeſſing a rigid life, uſed to wear hair-cloth lin'd with purple. Yet to utter all he thinks, is eminent folly. *Clytus* for ſpeaking too boldly to *Alexander*, was kill'd by him.

Silence is moſt ſafe; and *Phocion* is to be imitated above all, whoſe cloſeneſs was a freedome, in expreſſing in a few words his matter, and ſurpaſſing therein (as it is ſaid) *Demoſthenes* himſelf, whoſe eloquence excell'd all others.

Thirdly, *A lying tongue* (ſaith *Solomon*) *hateth thoſe that are afflicted by it*, Prov. 26. 28. *Lying* is a baſe vice, is a ſickneſs of the ſoul, which cannot be cured, but by ſhame and reaſon: It is a menſtruous and wicked evil, that filthily prophaneth and defileth the tongue of man, which is conſecrated of God, for the utterance of his praiſe. *It is the part of a ſlave* (ſaith *Bias*) *to lye: It is the property of a lyar* (ſaith the ſame) *to put on the Countenance of an honeſt man, that ſo by his outward habit he may the more ſubtilly deceive.* And the Poet is offended at it highly:

Dare to be true, nothing
Can need a Lye:
A fault that needs it moſt,
Grows two thereby.

Lying is pernicious to humane Society, contrary to Nature, and worſe than

Theft:

Theft; for ſilence is more ſociable than untrue ſpeech: it is the worſe, becauſe ſo various; if it had but one viſage, there were ſome remedy for it, a man might take the contrary to it for truth. That which is *good* is certain and finite (ſaith Philoſophy) there is but one way to hit the mark. *Evil* is infinite and uncertain; there are a thouſand ways to miſs it. It is reported of the *Indians*, that they offered humane blood to their *Gods*; but none other than what was drawn from their *tongues* and *ears*, for an expiation of the ſin of *lying*, as well heard as pronounced. Even thoſe that uſe this vice moſt, conceive the baſeneſs of it, counting that the extreameſt injury that can be verbally done to them, to reproach them with the *lye*. They are not aſham'd to *lye*, but to be call'd *lyars*. The Tongue is connexed by veins to the brain and heart, by which Nature teacheth us, that it is to be govern'd by the Intellect, whoſe ſeat is in the head, ſo that it may agree with the heart. A man *deceived* through errour, may utter this or that falſhood, thinking that true, which is no proper *lye*. To ſpeak falſly, thinking it true, is

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to lye materially; to ſpeak truth, thinking it falſe, is to *lye* formally; but he that ſpeaks falſe, knowing it falſe, *lyeth* in the matter and form, and therefore perfectly. Thus to *lye* to ſave our lives we may not, much leſs to ſave or increaſe our Wealth. *Buy the truth, and ſell it not*, Prov. 23. 23. Memorable is the Example of that Woman in St. *Hierome*; ſhe knew how to *die*, but not to tell an *untruth*. In a ſtrait where Money or *Juſtice* muſt be left, rather loſe Money than *Juſtice*. *There is no difference* (ſaith *Cicero*) *between a* Lyar *and a Forſwearer; for whomſoever I can make to tell a lye, I can eaſily perſwade to forſwear himſelf.* The *Egyptians* made a Law that every Lyar ſhould be put to death. The *Perſians* and *Indians* uſed to degrade *Lyars* of all honour, and to cut out their tongues. *Artaxerxes* a King of *Perſia*, cauſed a Souldier to be nayled to a poſt by the tongue, for lying. The *Cretans* for lying became deſpiſed of the whole world. But *Truth* hath two Champions, Wiſdome and Conſtancy; ſhe ſhines brighteſt when foil'd, looketh moſt beautiful in rags, is beſt defended with nakedneſs, ſmiles before

the Judge, and needs no Oratour. *The lips of truth ſhall be eſtabliſhed*, Prov. 12. 19. *Pharamond* King of *France* was named *Waramond*; that is, *Truth*. *Marcus Aurelius* the Emperour, was called *moſt True*, becauſe he was never found in a Lye, nor ever failed in truth. *Pyrrhus* the King of *Epyrus*, however an Enemy to the *Romans*, yet gave this praiſe unto *Fabritius*, that a man might aſſoon turn him from *Truth* and *honeſty*, as the *Sun* out of his courſe. *The getting of treaſures by a lying tongue, is vanity toſſed to and fro of them that ſeek death*, Prov. 21. 6. *Lying* then, muſt be baniſhed and abominated. But this rule muſt be obſerved; as we may not *lye*, ſo we need not ſpeak all the *truth*. St. *Auguſtine* makes mention of one *Firmus*, who when he was aſkt to tell where his friend was, leſt he ſhould be delivered to his enemies hands, ſaid he would not tell. *I will* (ſaith he) *neither lye or betray him*. This man (ſaith *Auguſtine*) was *Conſtant* in name, but more *Conſtant* in minde. Nor muſt *Pompey* the great be forgotten, who choſe rather to endure the burning of a finger, than to diſcloſe the ſecrets of the Senate. But

Papilius

Papilius went beyond him, who cut out his own tongue, and flung it in the Tyrants face, becauſe he would not betray his Aſſociates, who together had conſpired againſt him.

Fourthly, Among theſe *Polluters* of the tongue, *Swearing* muſt be ſpoken of; when the reſt will not ſerve turn, 'tis common to add *Oaths*: and indeed, what ſin ſo hainous, which he that makes haſt to be rich is afraid or aſhamed to commit? *He that maketh haſt to be rich ſhall not be innocent*, Prov. 28.20. But what need I ſay any thing againſt this, more than the commandment, *Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs which taketh his name in vain?* This Law (ſaith *Auguſtine*) ſhould be to all *Chriſtians* as a thouſand *Sermons*: He that layeth his faith in pawn, bindeth his ſafety, his honour, and his ſoul to the redeeming it. Faith gives no honour to an *Oath*; yet Oaths broken diſhonour Faith. *To ſwear and forſwear* (ſaith *Periander*, one of the ſeven Sages) *is a vice ſo hateful, that ſlaves themſelves judge it worthy puniſhment.* Yet all *Oaths* are not unlawful: we may *Swear*, *but let*

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the light go before us. Thou ſhalt fear the Lord thy God, and ſerve him, and ſwear by his name, Deut. 6. 13. How horrid a thing is it to call God to bear witneſs to trifles and lyes? *What is it to ſwear* (ſaith St. *Auguſtine*) *but to call God to witneſs? if this was conſidered, many would not, as they do, make Rhetorick of an Oath, taking delight in that which moves Gods diſpleaſure.* To *forſwear* is a greater ſin than to *ſwear*; for the *Apoſtle* doth not ſay, *My Brethren do not* Jam. 5. 12. forſwear, *but do not ſwear.* Wouldſt thou be far from *perjury*, *ſwear* not: falſe *ſwearing* is deadly; true *ſwearing* is dangerous. Thoſe who have worſhipt *ſtones* have been afraid to *ſwear* falſly by them; and doſt thou not fear that *God* who is everywhere preſent, who ſees all things *generally* without exception, *evidently* without doubt, *immutably* without forgetfulneſs? Let me tell the *ſwearer* in anothers words, *Though the puniſhment may be deferred, yet it ſhall be heavy.* Beſides all other curſes this is one; he will certainly be falſe to man, who is not true to *Gods* honour. O matchleſs folly, that men ſhould through open Sluces, let their ſouls run out for nothing!

thing! Wiſe men think more than they ſpeak, and to *ſwear* is the leaſt part of their knowledge. *A man ſhall eat good by the fruit of his mouth; but the ſoul of the tranſgreſſour ſhall eat violence.* Prov. 13. 2. *By the bleſſing of the upright* (ſaith *Solomon*) *the City is exalted; but 'tis overthrown by the mouth of the wicked*, Prov. 11. 11. And if the daily misfortunes which befall thoſe who uſe too often to call on the name of a Deity, who in a moments time they are as apt to ſlight, are not powerful enough to diſſwade my Citizen from participating of ſo contemptible a cuſtom; if the precepts of *holy Writ*, and the advice of all the Wiſeſt men ever were, conduce nothing to aboliſhing in him ſo much ignorance and fooliſhneſs as an *Oath* contains; then let the dooms of ſome who valued not at what rate they ſwore, becauſe they counted an *Oath* to have no more vertue and validityin it than a jeſt, let their ſad & frightful departures terrifie and ſcare my *Citizen* from venturing to ſwim in a water ſo rough. We will begin with *Andronicus Comnenus*, who having ſwore to protect the Sons of *Emanuel* Emperour of *Conſtantinople*, con-

contrary to his ſo ſolemn faith plighted, ſlew them, uſurped the Empire; and to compleat his happineſs, was not long after *depoſed, hung up by the feet*, and *hewed to pieces for his perjury*. *Chriſtien* King of *Denmark* paid dearly for his faithleſneſs: for conceiving no tye to be in an adjured promiſe, he was dethroned, baniſh'd, and lived miſerably the reſt of his life, for all that he was ſupported by many great Friends. *Melius Suffetius* a Romane was torn in pieces by four Horſes, for having broken his faith, and trampled on that reverence, he ought to have paid a *Deity*. To conclude, *He* (ſaith *Sigiſmundus*) *that accuſtometh himſelf to ſwearing, ſhall never eſcape thoſe plagues every Oath heaps up; whoſe torture alſo ſhall continue eternally, unleſs through an early and an unfeigned penitence he make his peace with his Creator.*

Fifthly, I muſt not ſkip thoſe ſlippery ones who with unjuſt *weights* and *meaſures* can *deceive*, though the vigilancy of authority ties them to true ones. *Divers weights and divers meaſures both of them are an abomination to the Lord.* Pro. 20. 10 Yet they not remembring that God ſees

all

they do, they pervert justice. I have read that *Ferdinand* Emperour of *Germany* possest a great number of Watches, wherein he much delighted. It pleased him once to put this his variety of speaking gold upon a Table, as if he would expose it to sale: going aside, a stander by, driven by a desire of stealing, or occasion, snapt one of them; which the Emperour espying aslant, called him to him, and held him in various discourse, till the Watch striking discovered the Hour and his Theft. He that deceiveth with unjust *weight* or *measure*, may apply this: what he hath done hath a *tongue* to discover him; besides, his *conscience* betrays him; nor for all being his own judge, can he be absolved. He hath one witness within, and another without. *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins*, Prov. 5. 22. By this time he blushes, where I leave him with restitution to repent, or in time to suffer the following penalty. In 1475, *Robert Basset* a Salter being Maior, he was very vigilant to punish those that used false Weights and Measures; for which misdemeanors, several Bakers

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were ſet in the Pillory, and others ſeverely handled.

Now I diſcover ſome *falſe lights*; their end is to make the Wares ſeem better than they are, that the *Seller* may receive for them more than they are worth. But do they that uſe them, think *light* can look upon the wares, and not *He* that made that *light*? Or will they think to enjoy the perfect *light* hereafter, which adulterate *it* here? There was a preſumptuous Carrier, that travelling in the night, was told of certain dangerous Pits in the way, that if he had no care of his Horſe, he might regard his own life. *I ſhut my eyes* (ſaith he) *and all things everywhere are plain.* Like this man are thoſe, who cannot believe but there is danger, yet fear it not; they know *Gods* omnipreſence, but reverence it not. It is to be lamented, that men have too *dark Shops*; but more, that they have too *dark minds*: let them remember, who it was, ſaid, *There is nothing which ſhall not be made manifeſt.* A ſhop may be too *dark*, and it may be too *light*; therefore it is, or ſhould be ſo ordered, for the benefit of *Buyer* and *Seller*, that *light* may be by 2 Tim. 3. 9

art neither obſcured, not let in too much. For *a good man obtaineth favour of the Lord, but a man of wicked devices ſhall he condemn*, Prov. 12.2.

Seventhly, It is ordinary to prey upon the Sellers want of money, or the Buyers want of Commodities. This is *robbing the poor, becauſe he is poor, and oppreſſing the afflicted in the gate*, Prov. 22. 22. But this ſhould move pity, not cruelty. *The Lyon* (ſaith *Pliny*) *ſpares the proſtrate*; and ſhall man be ſo unjuſt as to do leſs? or if a man, far be it from my *Citizen*, who converſing with moſt Men, ſhould have moſt Humanity.

Eighthly, It is likewiſe unjuſt, as ordinary, to buy Wares for time, and not to pay for them at the time appointed. The *Indians* of *Guinee*, when they promiſe any thing, will deliver a bundle of *Sticks* equal to the *Months* and *Days* they appoint; keeping for themſelves a bundle of the ſame number: every day or moneth they take away a *Stick*; ſo when all are removed they are aſſur'd of the times expiration. Thus careful are they in obſerving their time, but how negligent are we! It was well ſaid by Reverend Biſhop *Jewel*, *'Tis our miſery*

ſery, that we are called Chriſtians, yet live like Heathens under that name; nay, it were well, if we did as theſe Heathens. They which are ſo backward, are like ill Singers (ſaith one) they ſhould be ſent to the Compter, a good Singing-ſchool for them to learn to keep better time in.

Ninthly, But what ſhall we think of thoſe which will finde no time at all to pay, *breaking* deeply indebted to many? I know what they will alledge in their defence; it was deſtined, *Providence* had decreed they ſhould not proſper. I remember to have read, that *Zeno Citicus* having a ſervant ſurpris'd in ſtealing, commanded him to be ſlain; who pleading for himſelf, ſaid *the Fates had decreed him to ſteal. And to ſuffer too*, replyed *Zeno*. So for thoſe that *break*, eſpecially out of Policy to deceive, let them prove its decree, the puniſhment is ſure enough. Was there ever any of theſe, but it might be ſaid of him, *He felt the ſmart of it?* He may ſeem to proſper for a time, and we may wonder that the *way of the wicked* ſhould do ſo; but Divinity it ſelf will anſwer us, Iſa. 48. 22. *There is no peace to the*

wicked: if no *Peace*, no *Proſperity*. *Polycrates*, Tyrant of *Samos*, was ſo fortunate all his life, he never taſted grief or loſs: howbeit, to partake ſome ſorrow with others, he caſt a Ring of an ineſtimable value into the Sea; which afterwards was found in a Fiſhes belly, and preſented him by a poor Fiſherman; notwithſtanding which probable eternal *felicity*, a *Gibbet* help'd to ſhorten his days. Yet ſome there are, whom (I muſt pity, not inveigh againſt) the violent blaſts of croſs accidents hath blown down; they would pay every man his own, but cannot. Of theſe I muſt hold with St. *Auguſtine*, *It is not to be conſidered what they do, as with what mind.* Theſe are thoſe *broken* ones, into whom *Charity* muſt pour the balm of comfort; they have *broken eſtates*, and *broken hearts*. To bring up ſome ſolace and praiſe, which the Ancients have faſtned to themſelves, by misfortunes; let none be diſheartned becauſe of *Poverty*, but entertain it with a fatal voluntarineſs, and a hope ſtill for better; for *Solomon* aſſures them, *A juſt man falleth ſeven times, and riſeth again*, Prov. 24.16. If this comfort avails little, then let

let them ruminate on the Honour confer'd by the *Romans* of old on the Favourites of *Poverty*, which *Nearneſs* once laid aſide, they confeſs to be the beginning of their woes. *Ariſtides* the *Grecian*, *Fabritius* and *Publicola Romans*, had been alſoon forgotten i'th' minde, as eye, if their mean and hard kinde of life had not made an impreſſion very deep in the memories of their Countrymen, who once accounted it the pitch of *Vertue*, not to indulge their carcaſſes, or live up to the allowance of *Plenty*.

Tenthly, The laſt way of *deceit*, falling under my diſcourſe, is the inhanſing and raiſing the price of Commodities *above meaſure*; a thing condemn'd by *Cicero*, though inſpir'd onely with the light of nature. If a man in time of dearth, bring a Ship laden with Corn, and know there are a great many more will in few days be up with him, if he diſſemble this, taking advantage of the preſent want, to ſell his Corn at too high a rate, he is guilty of hard and unjuſt dealing. *The wicked worketh a deceitful work; but to him that ſoweth righteouſneſs, ſhall be a ſure reward*, Prov. 11. 18.

Now a Conſideration of what caſes leſſen and raiſe the price, doth here offer it ſelf.

1. A Commodity may be worth more being ſold to one man than to another; For if our Commodities be ſold cheap without reſpect of perſons, *Forraigners* in other Countries may afford them as cheap as the *Engliſh* Merchant: and this way hath caus'd a decay in ſeveral Places of our Trade by Natives.

2. Commodity increaſeth its price, victuals or houſhold-proviſion being dear; otherwiſe thouſands of Artificers and Handicrafts-men muſt fare the worſe.

3. When Buyers ſeek Wares, they or a ſort of them being ſcarce, the common eſtimation being increaſed, the price may be raiſed.

4. Commodities retailed muſt be dearer than thoſe ſold by whoſe ſale; the labour and care in ſelling them thus being greater: not to do ſo, is to undervalue the labour and care of the whole profeſſion.

5. Laſtly, Commodities may be ſold dearer for time than ready money: Sale is a perpetual eſtranging of the *property* from

from the *price*. But that, that price ſhould be eſtranged for a time, is neither the moſt ancient or true way; it ſhould be paid upon receipt of the Wares: which ſo paid may by *Induſtry* be increas'd; not paid, thence follows a ſenſible want of what might have been gained; which the *Buyer* in Conſcience ought to recompence, and the *Seller* may take if his Cuſtomer be not poor, or a loſer by the Wares thus bought. I have heard and read words againſt this, but not arguments.

Firſt, The price is to be leſſened when a man hath fooliſhly bought his Wares; for it may happen, that he may ſell them cheaper then he bought them, and yet do *unjuſtly*: or if the worth of his Commodities falls after his buying them, then the *price* is to be leſſened.

Secondly, When one ſells a *great deal* together, here the manner of ſelling leſſening the number of *buyers*, but augmenting his *takings*, abates the *price*; and giving thus occaſion of ſelling them again, they muſt be ſold cheaper, leſt many thouſands, as it may fall out, *ſuffer* in buying them at too *dear* a rate.

Thirdly, When Wares ſeek *buyers* (according to our Proverb) *proffered Ware grows cheap*; yet this is no ſufficient reaſon of leſſening the price, unleſs the thing thus ſold be little profitable to the *Buyer*, or ſuch as he would not buy, or buying it rather reſpecting the *Seller* than himſelf.

Fourthly, When a Commodity proves faulty, or is any ways periſh'd in the ſubſtance or circumſtance, the price is to be leſſened. I might inſiſt upon this ſubject in a larger manner; but let this ſuffice: all *Contracts* muſt tend to the good of thoſe that make them; So ſhall *injuſtice* be avoided. That my *Citizen* may do ſo, I deſire that he may never forget that God is *All eye*, and ſo muſt behold all his actions. There is a Figure in *Rhetorick* reſolving many queſtions with one anſwer, which St. *Baſil* uſeth thus: his Diſciples ſought amongſt them who was oftneſt *angry?* who was *ſloweſt* to *divine ſervice?* whoſe *minde* wandred moſt at *prayers?* He anſwered all at once thus; *He that doth not always think God to be the Spectatour of all his actions.* So if it be demanded, who is a *Flatterer*, *Lyer*, *Diſſembler*, and a *Deceitful* perſon,

I anſwer, *He who thinks not that God takes notice of his doings.* He who remembers this, will live *juſtly*; and that God which ſees him do ſo, hath a bleſſing for him. *The Righteous is delivered out of trouble, and the wicked cometh in his ſtead*, Prov. 11.8. Surely in the flood of many waters they ſhall not come neer him; he will draw him out of many waters, as he did *Moſes*; he will keep him ſafe in the midſt of many waters, as he did *Jonas*; ſo trouble ſhall not hurt him, he and his ſeed after him ſhall proſper.

But *unjuſt* wicked deceitful ways are ſo common, as I muſt for a while ſay nothing of *bleſſings*: *Mercy* go aſide, *Peace* return to the *God* of *Peace*, and not be ſpoken of. There is *judgment* with thee *O Lord*; with thee there is *ruine* and *ſubverſion*, *battel* and *famine*, *ſnares* and *plagues*, *ſtorms* and *tempeſts*, *fire* and *brimſtone*; and therefore thou ſhalt be *feared*. Above forty years long haſt thou been grieved with this generation, who have erred in their hearts, and not known thy ways, that thou haſt been forc'd to puniſh it; ſtill art caus'd to complain of it, and that daily by thy *Miniſters*, that the noyſe is uttered from them Pſal. 95.10

them with grievous ſighs: but if any oppreſs thee thus, it ſhall not be *London*, for whom thy mercy hath done ſo much, that they are quieter in their houſes than their Enemies in their Caſtles; they have many *Conduits* to convey comfort to their ſouls, which others wander many leagues for. Thy mercies towards them are new and ſtrange. If *God* be *Under*, as our vileneſs is too ponderous for his patience, which is no fit place for his *Majeſty*; methinks he ſhould not be *Under you of London*. I therefore ſpeak from the mouth of *David*; for *my words* will not be regarded. *God turns a fruit-*
Pſal. 107. *ful Land to barrenneſs, for the wickedneſs of them that dwell therein*; and from St. *Auguſtine*, *The ruine of a City is not wrought by the Walls weakneſs, but the Citizens wickedneſs. Livy* obſerves, that *Rome* began to loſe all, when ſin abounded amongſt all. In *Gellius*, mention is made of *Sejus*, *Sejanus* his Horſe, who though handſome and brave to look on, yet whoever kept him was unfortunate: Such is *Injuſtice*, fair to the eye, but the practiſes of it ſeldom proſper. The Enemy is within the Walls; this Enemy is *Injuſtice*, but ſhall that be found in

Sion?

Sion? If the ſame things be there that were in *Sodom*, How then? ſhall not *God* do to one *City* as to another? Or ſhall there be any difference between one and tother? but that it ſhall be eaſier in the day of judgment, for them of *Sodom* than them of *Sion?* The more grace *Sion*, the more grace *London* hath receiv'd; the more fearfully for their ſins ſhall her inhabitants be puniſh'd and tormented. But leſt I be cenſur'd for putting my Sickle into the *Divines* Harveſt, I turn this Diſcourſe into *Prayer*, *beſeeching God to guide my Citizen ſo in the way of Juſtice, that he may follow him that ſaid, I am the truth:* Let him indeavour to be with him *truth* in words, not knowing how to be deceived; *truth* in deeds, conforming his actions to the *Divine will*, teaching him thus which is the *truth*, he follows him which is the *way* too, and that *Way* which leads to *life*, to a good one here, and a better hereafter.

The path of the juſt is as a ſhining Light, that ſhineth more and more unto the perfect day. Pro. 4. 18.

Of

Of living delightfully to himself.

Thales one of the ſeven Sages being aſked wherein conſiſted mans trueſt happineſs, anſwered, In a *ſound Body, a full Purſe, and a minde neither ſluggiſh or unpoliſhed.* Yet how can my *Citizen* live delightfully, when Philoſophy profeſſes *ſorrow* to be natural to all conditions, but *pleaſure* to be a ſtranger? The parts capable of delight, can receive but one or two ſorts at once, but grief can affect all parts. Man hath no continuance in pleaſure, it quickly vaniſheth. He taſts of felicity, but drinks deep of miſery, according to the Proverb: *Evil comes by pounds, but goes away by ounces.* The beſt State of this life hath been ſo undervalued, as wiſe men have ſaid, *Had man been worthy to have known what life was before he received it, he would have been loth to accept it.* This made *Seneca* that wiſe *Roman* even to hug death, as his Deliverer from pain and perplexity, ſaying, as he bled to death, *With a Pen-knife is*

the

the way opened to that great liberty. Happy is that death (ſaith the ſame,) *that extinguiſhes the evils of this life.* The *Mexicans* of *India* thus ſalute their Children coming forth of the womb: *Infant, thou art come into the World to ſuffer; ſuffer, and hold thy peace.* They obſerved the condition of all men to be full of trouble; and I obſerve a *Citizens* condition to be extraordinary full of trouble. As no man hath *pleaſure* and *profit* without the price of ſome evil; ſo he pays a greater rate for them than moſt men do. God makes men his Balls; but of theſe Balls, who is toſt more up and down than a *Citizen?* He never reſts, and thus his ſtate ſeems miſerable. Miſery and life are twins, which increaſe, are nouriſhed, and live together. We are taught out of holy Writ, that *the days of man are few, and full of miſery.* But Cuſtome makes things natural. Every Milk-ſop can ſwim in hot Baths; though he is moſt man, can endure violent tides, and ſtill ſwim aloft. To arm my Reader againſt the feeling and falling under adverſity, I ſhall inſtance a few examples, as more impreſſive than Precepts. *Judas Maccabeus* amongſt

22000 men being councelled to flie; *God forbid* (reply'd he) *that the Sun should see me flie; I had rather die than stain my glory by an ignominious flight.* Danger and neceſſity could in no wiſe overtop the ſtrength of his minde, founded on the aid of an *Almighty God.*

The very Heathens have tranſmitted to us examples of *continence*, *temperance* and *patience*, as reaches the higheſt degree of Morality; and but altering the Perſons worſhip'd, they muſt needs ſtir us up to tread their ſteps, who have walked ſo contented in all conditions. *Cato* the Elder was wont to ſay, *Nor Houſe, nor Plate, nor Rayment, nor Man or Maid-Servant, is precious or eſteemed by me. What I have, I uſe; if I want, it is all one with me, as if I enjoy'd.* Is not *Cato* the younger to be admired? who travelling the vaſt Deſarts of *Lybia*, and labouring under extream thirſt, when a Souldier offered him Water, in his motion, he threw it on the ground, ſaying, *he would fare no better than the reſt of the Army.* *Darius* King of *Perſia* is recorded by *Herodotus* to have met all croſſes and miſadventures with meekneſſes and patience. *Anaxagoras* the

Phi-

Philoſopher, when one brought him word that his Son was dead; *I knew* (ſaid he) *that I had begot a mortal man.* Laſtly, *Lycurgus* the *Lacedemonian* Lawgiver, having power to puniſh one who had cauſed to him the loſs of an eye, contrary to opinion, diſmiſt him, and pardoned the offence. By which foreſaid Examples, if my Reader be nothing mov'd, and ſtudy not to ſhape his minde to an equal reſenting of all accidents and unfortunate chances; he will deſerve the title either of a negligent, an ignorant, or an impotent perſon; like the *Sluggard Solomon* deſcribes, *whoſe deſire kills him*; *Who is caſt into a deep ſleep*; *Who is wiſer than ſeven men in his own conceit*; *Who turneth upon his bed, and in his buſineſs, as a dore on the hinges*: and finally, *is void of that Wiſdome, which is better than ſtrength, or riches*; *and is too high for a fool.*

Pro. 21. 25
19. 15.
26. 16.
2. 14.
Eccl. 9. 16.
Prov. 24. 7.

We have entred the City, where we muſt live by the Laws, and deſire freedome from all trouble; yet that my Citizen may be help'd with his own endeavours to allay the furiouſneſs of misfortune, I preſent to his Conſideration theſe following Rules.

First,

First, He ought to look into his *Trade* circumspectly and exactly, as a true understanding thereof requires, lest he incur *Solomons* censure, as *having a Soul without knowledge: and as the Fool, who hath no heart to what he hath a price in his hand for*; so lest he slight, and take no delight in his business.

Pro 19.2

17. 16.

Secondly, It is expedient for him to have sufficient skill in Arithmetick, and a right way of keeping his Shop-Books; by which, great trading and retailing may be drawn into a little compass; bringing about with delight, what nature produces not without much pain and vexation.

Thirdly, Let him not tie himself too strictly to any thing beyond Nature: proceedings are pleasant, and run smooth with the stream; but if cut cross the grain, are rough and ill shapen; besides the disturbance they cause in the Attempters. 'Tis *Socrates* saying, *That it's worth the time to observe, what good offices Wisdom doth to those whose desires she squareth. I Wisdom* (saith *Solomon*) *dwell with Prudence, and finde out knowledge of witty Inventions.* If he would study the liberal Arts, let him do it

Pro. 8.12.

super-

ſuperficially, ſo as not to be ſwallowed up of them. Take *Solomons* counſel, *Through deſire a man ſeparateth himſelf, ſeeketh and intermedleth with all wiſdome.* Pro. 18. 18 But to qualifie the too intentiveneſs of any, ſee how he moderates his former encouragement, by ſaying, *In much wiſdom is much grief; and he that increaſeth knowledge increaſeth ſorrow.* Eccl. 1. 18.

Of all *Republicks*, *that* built by *Lycurgus* the *Lacedemonian*, was the beſt, which often overcame *Athens*; yet never boaſted of Learning. It's remarqueable that *Rome*, for the firſt five hundred years flouriſh'd through *Vertue*, not Learning; Whereas now it decays; its *Religion* and immoderate *Learning* quite razing out Vertue. Has not this Age produced thoſe who comprehended *Ariſtotle* and *Cicero* in their heads, yet have been very irregular in their performances? *Policy* when natural, works free and quietly, and is without noyſe; whilſt the contrary ſends out little ſave clamour and confuſion. I ſpeak not againſt Learning; for a Citizen may uſe her, if ſhe be not imperious: but *Diſcretion* (I dare affirm) is above Learning, and ſufficiently inables a man to improve

himself in all his affairs; whatever he is or has, is put forth to the best advantage. *Learning* lies in contemplation, *Prudence* in business and action. 'Tis neither Wit, Learning, Arts liberal, or Mechanique, but *that* which shews how to govern them all conveniently, and every other thing with them; like *Iphicrates* the *Athenian*, who was neither Legionary, Souldier, Archer or Targateer, but one who could govern and Command all these.

Again, let him not have too great care of the future. Future things in time become present; therefore the care of present sufficeth. *Commit thy works unto the Lord, and thy thoughts shall be established*, Prov. 16. 3. It was said at first, *In the sweat of thy brows thou shalt eat thy bread.* He did not say (saith St. *Augustine*) in *solitude* and *care*; we ought to be *heedful*, but we must beware, lest we be tainted with *Covetousness*. A good Bishop could have preach'd against this vice an hour together, in saying nothing, but *Beware of covetousness*. 'Tis a wonder to see what anxious thoughts men have for the World, which is *bitter*, and yet 'tis loved: but how would it be loved,

loved, if it became wholly *ſweet?* What extream care do ſome men take to heap up wealth! *Caligula* Emperour of *Rome* was ſo Covetous, as beſides the hundred ways he had to bring in the blood of his Subjects, he laid an Impoſt on Urine; nay, ſold his Siſters Gowns, and other Attires, after he had baniſh'd them. *Calipha* King of *Perſia*, for his Avarice, and exceſſive oppreſſions to fill his Coffers, being forſaken of his Subjects when he ſtood in need of their aid againſt his Enemies, was forc'd to retire himſelf into a ſtrong Caſtle, where his heart was cheſted, and wherein lay all his felicity; there (like *Minos* King of *Creet*) ſtarving, becauſe what ere he touch'd was Gold, which miniſtred little comfort to his pining and languiſhing body. *Hermocrates* a *Grecian Philoſopher*, dying, bequeath'd all his Eſtate to himſelf, his minde being fix'd immovably on the traſh he had ſcraped together. *Cardinal Angelot* was ſo wrapt up in covetouſneſs, as by a trap-dore to get into his Stable, and to ſteal the Corn his *Groom* had given his Horſes. O the blindneſs of mans judgment, and what poyſon incloſes and ſhoots forth of this Root of all evil!

Epimenides the Philoſopher wiſh'd, *That a Prodigal might inherit the means of every Covetous perſon.* The forementioned *Lycurgus* baniſh'd the uſe of Gold and Silver from *Lacedemon*, Iron-money being only currant and allow'd of, thereby taking away the cauſe of covetouſneſs. I'm ſure this reſtleſneſs in the purſuit, and plotting how to get wealth, is not ſucceſsful; for Divine Providence will not be bound by our proviſions: thoſe have been *ſtilleſt* and moſt *proſperous*, who readily apprehended the preſent opportunity with *chearfulneſs*. A man may be careful for to morrow with
Prov. 23. 4 content. *Labour not to be rich* (ſays *Solomon*) *ceaſe from thy own underſtanding.*
27. 24. *Riches are not for ever.* However, negligence is not pleaded for, in this admonition againſt *riches*, but the wrong uſe of them; it is a defect: and *he that*
16. 26. *laboureth, laboureth for himſelf, his mouth craveth it of him.* To dwell too long in deliberation is exceſs; for the
18. 9. *Slothful is brother to the Waſter.*

As the Emperour would add City to City, Country to Country, and Nation to Nation; ſo men ſtrive to joyn hundreds to hundreds, and thouſands to thou-

thouſands, thinking to reſt when they have but compaſſed their ends. Oh Fools! they may do ſo before if they will; every man is rich, if his mind hinder not. *There is* (ſaith the Wiſeman) *a man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all he deſireth; yet God giveth him not power to eat thereof, but a ſtranger eateth it; this is vanity of an evil diſeaſe.* Eccl. 24. 4 *Wilt thou ſet thine eyes upon that which hath wings, upon that which profiteth not in the day of wrath?* Prov. 23. 5. Finally, it is every ones duty to pray not to enter into this temptation; *For he that truſteth to his riches ſhall fall; but the Righteous ſhall flouriſh as a branch.* 11. 4. 11. 28.

I will bring up the rear with an example or two, of the further contempt of unbounded wealth, at leaſt its niggardly enjoyment. *Fabritius* the *Romane* being ſent Ambaſſadour to King *Pyrrhus*, his renowned actions had ſo gained the Kings affections by mere fame, as he offered him half his Dominions to ſerve him. But *Fabritius* gallantly refuſed his proffer, as being diſhonourable for a *Romane*, and not ſuiting with *his* nature, who lived (though a Heathen) as if

he was to die each morrow. *Solon* (one of the ſeven wiſemen) deſired riches, but *by juſt ways, and to the injury of none.* *Socrates* being ſent for by *Archelaus* King of *Cappadocia* to come and live in pomp and ſplendour, returned him this anſwer, that *a meaſure of flour was ſold in* Athens *for two pence, and water coſt him nothing.* Laſtly, *There*
Eccl.2.24. *is nothing better for a man, than that he ſhould eat and drink, and that he ſhould make his ſoul injoy good in his labour;*
Prov.30.8 and ſo *the Lord give thee neither poverty or riches.*

Fifthly, All things which we ſuffer are by our opinion made greater: there are more things fright than hurt us; ſome trouble us more than they ſhould, ſome before they ſhould, and ſome which ſhould not at all. It is ſtrange to conſider moſt of our diſturbances to ariſe from ſuch ſmall cauſes, and that accidents ſhould touch us more than the principal. *Cæſars* robe more mov'd *Rome*, than his 22 ſtabs; and leſſer circumſtances ſtir us more many times than the ſubjects themſelves. In what hath been ſpoken, we are as miſerable as we think our
Prov.29.25 ſelves. *The fear of a man bringeth a ſnare.*

It

It becometh a wiſe man to be heedful, not fearful; for baſe fear bringeth double danger, ſays *Vigetius*. *Dionyſius* the Tyrant was ſo fearful, that rather than truſt the Barbers Razor, he ſindged his Beard with Coals. *Valienus* a *Romane*, cut off the Fingers of his left hand, rather than to follow the Wars in *Italy*. The Emperour *Claudius* was ſo faint-hearted, baſe-minded and blockiſh, as cauſed his own Mother to ſay often, *Nature had begun, but not finiſh'd him*; wherein we may behold the uglineſs of a paſſion ſo low. Quite contrary, how quietly might we live, if when being diſturb'd we help reaſon to the upper hand, and weigh well what we put in act? Let *Marcus Aurelius* perſwade you to throw off fear, who had neither Guard nor Porter. *Dangers* ſometimes are like *Crocodiles*, who if purſu'd, flie; but if fled from, are emboldned to follow. If any kinde of *Fear* is ſuffered to abide with you, let it be *that* which *Solomon* ſaith, *Prolongeth days; is the fountain of life, is the inſtruction of wiſdome, *keepeth the Commandments, and is the riches and honour of Life*; all which vertues are comprehended ſolely in him, who can and will diſ-

Pro. 10. 27 14. 27. 15. 33. 22. 4. * Eccl. 12. 13.

penſe his graces to thoſe who humbly beg them of him, and is our only *Omnipotent Lord* and *Creatour*.

Sixthly, 'Tis ordinary for a *Citizen* to *truſt*, and he commonly loſeth much by it. I think there is no *Citizen*, nor ever was, can or could boaſt of his gettings by *all* he dealt withal. *Democritus* the Philoſopher promiſed to revive *Artaxerxes* his dead friend, upon condition, that the Inſcription of his Tomb might be the name of thirty men, who had lived to the twentieth year of their age without grief. They ſought thirty, but found none. I might promiſe the like impoſſibility, upon Condition that I might ſee the names of thirty *Citizens*, which have traded twenty, nay ten years, whoſe Books are without ſome Debts they never hope to be diſcharged. But what of that! Why doſt thou wonder that good men are ſmitten to be confirm'd? *when the way of the Lord is ſtrength. If thou faint in the days of adverſity, thy ſtrength is but ſmall*, ſaith *Solomon*. Our Saviour ſhewed his glory in Mount *Tabor* but to three, and thoſe his *Apoſtles*: But why was there no Centurion, no Publican, or not all the

Pro. 10. 29
24. 10.

Apo-

ſtles ? There was a world of people ſaw him on the *Croſs*; and good reaſon for't, (ſaith one) *Proſperity ſcarce profits any.* The *Croſs* and *affliction* doth many good; and therefore *Bonaventure* ſaid, *he had rather go with Chriſt to* Golgotha *than to* Tabor. Shall a man be weary of his life, becauſe it is accompanied with trouble and loſſes ? no, our Saviour (our Head) was crown'd with Thorns. Oh! how ill do delicate Members agree with a Thorny head ! When *Marcus Aurelius* and others his Souldiers and Citizens of *Rome*, wore Garlands, to teſtifie publickly their joy; one of them a Chriſtian wore his Crown on his arm, not head, (ſaying) *That it did not become a Chriſtian to be crown'd in this life.* Patiently ſhould that be born, which no ſtrength can overcome, nor counſel avoid, whether body and mind be afflicted by it. A man can't be always on the gaining hand; however, it declares a great deal of weakneſs and folly to vex, and fret, and debar himſelf of reſt, when his very tears can't recal or recover the loſs. We may amend our defects in dealing; but to make them not to be any more, requires more than

Morta-

Mortality can produce. Actions *past* may admit a correction, not a nullity. Why then should loſs ſeparate a man from his heart? *He that hath himſelf* (ſaith a Wiſeman) *hath all things.* Obſerve a lttle more what ſenſe the Ancients had of croſſes and Adverſity. *Socrates* counſel'd to revenge a wrong, anſwer'd, *What if a Maſtiff had bit me, or an Aſs had kick'd me, would you have me to go to law with them? Mauritius* Emperour of the Weſt, beholding his Children put to death before his eyes, when he ſaw his Wife alſo ſuffer, onely cried out, *Oh Lord, thou art juſt, and thy judgments are right. Euſebius* being wounded to death with a Stone thrown at him by an *Arrian* woman, was ſo far from ſtorming and revenge, as he ſwore all his Friends not to puniſh her after his death. *Harpalus* being invited by *Aſtyages* King of *Media* to ſupper, where two of his Children were cook'd for him inſtead of Veniſon, without the leaſt Marks of aſtoniſhment he beheld a ſpectacle, able to have drawn water and reſentment from a heart leſs Rocky and Prudent.

I muſt acknowledge my *Citizens* patience

tience and fortitude of minde to be ſcrew'd up to the height, when he is driven to the neceſſity of *breaking*, after he has ſtriven it may be to fetch *fire out of wood*, and to reſiſt the *Decree of Divine Providence:* yet it is doubtful, whether he hath not neglected ſome means, been an *ill husband*, and ſpent too much time and money in vain. Let him take my advice before my comfort; I would have him, though he leave himſelf not worth a groat, to pay every one his own: or if he compounds to pay a part, nevertheleſs let him reſolve to ſatisfie all to the full, if his endeavours and Gods bleſſing ever again enables him. This is his comfort, by ſuffering he ſhall conquer. The *Romans* overcame ſitting ſtill: his ſoul, becauſe his intentions are ſincere, will be void of it anxiety and repining; and by how much he is more quiet, by ſo much the ſtronger. Great aſperſions lie on his name, his ſpirits are dampt, and almoſt ſtifled with grief. Let him apply *Socrates* and *Mauritius* their Medicine. A Poor, yet the wiſeſt of *Grecians*, was ſlandered, and an unfortunate Emperour found comfort in the horrid Agonies of Cruelty. His bleſſings were

of

of the Lord, how then can he want, that by patience holds fast him that gave him all? who hath taken from him with *Job* to season him, and make him afterwards more thankfully to abound in plenty. What *Cain* said of his sins, *They are greater than can be forgiven*, no Christian may say of his losses, *Greater then can be restor'd.* 'Tis impious to imagine *Jobs God* not to retain his Omnipotency and Mercy for those who seek him with a pure and uncorrupt heart. Consider onely *Jobs* beginning and ending: Perhaps he never saw *Fortunes* double face before: *Providence* permits him to be try'd by *Adversity* for his experience and improvement of wisdome. Tribulation refines the understanding: We grow wise by blows. *Hannibal* deservedly boasted of himself: *Age, Prosperity and Adversity have so instructed me, that I had rather follow Reason than Fortune.* He had never attain'd this pitch of discernment, had not his declining Fortunes obliged him to surmount all difficulties by his conduct. My experience amounting not to above seven years, hath furnish'd me with examples in this *City*, of some who have sunk for all a good *Stock*

and

and *Trade*, into nothing comparatively; and of others whose small beginnings have risen to vast and incredible Estates. Whose advancement and their likely causes, is fit for thee to inquire into. *Socrates* thanked God for being born a *man*, not a *woman*; a *Grecian*, not a *Barbarian*; and for not being *unlearned*, esteeming the Gifts of Nature and Fortune to be contemptible, if not beautified with the Ornaments of the Minde. He was a wise King that would be pictur'd swimming, with this Motto: *I strive, I am not drowned.* And *Chabot* the Famous Admiral of *France* would be symboliz'd by a Ball, with this Inscription: *Being smitten, I rise higher.* But above all Examples take this: Our Saviour calling to *Saul*, said, *Arise, and stand upon thy feet.* As if he had said (writes one) *I have cast thee down, to the intent that thou maist rise stronger.* And it was the voice of that great Apostle; *When I am weakned, I then grow mighty.* This I speak to comfort his soul, and to help him forward in bettering his *Religion* even as his Estate. Men in Prosperity are seldom *Religious.* He therefore and onely he gets, by his *breaking*, who

is

is more *humble, pitiful, mortified, given to prayer*, and the *like duties*: doing thus, if *Poor* without, he is *Rich* within; He hath *that* within him, whereof he may rejoyce. Our Wealth and Gold is *Christ*; come to him, and you shall abound with true riches. He now flings off his former careless way, and finds God before angry, now to be kinde: Nothing save his trespasses, could keep off Gods blessings; now nothing but a continued serious repentance blots out sinning; which repentance, I advise may not fall short, but reach out far as the blessings expected; for that falls not on the entrance but *exit* of a spiritual grace; he onely that endures to the end shall receive the Crown. Nothing can lay claim to the eternal benedictions of God, but perseverance, which is mans *Eternity*. If thou wouldst then extract spiritual from the loss of temporal blessings; if thou wouldst by *Jacobs Ladder* climb from all that's Terrestrial and Earthy, which is its foot, to all that's Celestial and Heavenly, which is its top; Remember upon that Ladder Angels were ascending and descending, but none standing still: therefore persist, and leave

not

not. *Solomon* tells thee, *The Lord will not ſuffer the Righteous to famiſh; but he caſteth away the ſubſtance of the wicked.* Prov. 10. 8
The Righteous ſhall never be removed. 10. 30.
Righteouſneſs keepeth him that is upright in the way; and is better than great Revenues. 13. 6.

Seventhly, To conclude; if he would live in true delight, let him become a Son of the Church, and increaſe daily in piety towards his Creatour: it becomes him not to have his *Bible* in his Houſe more for ornament than uſe. Let him ſtudy Divinity, yet ſo, *As the Prieſts lips may* be ſaid to *preſerve knowledge.* 'Tis the fault of theſe times, to make *that* their own and others *deſtruction*, which ſhould be their *ſolace*, by miſtaking *Schiſm* for true Religion. They would not run from Religion to Superſtition, yet how they hurry to prophaneſs. Superſtition and Schiſm are both bad; the one erects an abſolute Tyranny over mens minds, the other gives way to all looſneſs. He was a wiſe Statiſt, that ſaid, *He had rather have a man an Atheiſt than either, becauſe he ſeldome diſturbs States, and is alwaies very wary.* But to our purpoſe: let his Religion teach

Papiſts call the true way Hereſie, the Start-ups Formality.

teach him to have his ſoul ſtill panting after Heaven, ſtealing up thither in the midſt of buſineſs, as if he was ever converſing in a place, whence he looks for his *Saviour*. *It is better* (ſaith *Solomon*)
Eccl.7.2. *to go to the houſe of mourning, than to the houſe of feaſting. The fear of the*
Pro.14.26 *Lord is ſtrong confidence, and his Children ſhall have a place of refuge. To*
Eccl.12.13 *fear God and keep his Commandments is the whole duty of Man.* King *Alfred* is recorded to have divided the day and night into three parts; eight hours he allotted to eat and ſleep in, eight to buſineſs and recreation, and eight he dedicated to ſtudy, meditation and prayer. How happy ſhould we all be, if we could form our life by ſuch a Pattern! Certainly the repentance of moſt *Trádeſmen* comes too late: For it's rare to ſee a Shopkeeper to break any hours of reſt, to ſerve his God, or ſo much as to prize an hour in his Worſhip, before the diſpatch of the moſt frivolous matters. Let the example of our Glorious King and Martyr *CHARLES* the Firſt, quicken the deadneſs of my *Citizens* zeal. For our Pious Prince could ſeldome be turn'd from his conſtancy in prayers and meditations

tations, whereof his incomparable Books give ſufficient Teſtimony. What a ſhame then is it in the higheſt degree, for a *Citizen* whoſe concerns are petty, trivial, and of no moment, in compariſon of a Princes, to be outſtript by one, who lived in the midſt of *Tumults*, *Diſorders*, *Conſpiracies*, and *Diſturbances?* Man is made in the *Earth*, and of the *Earth*, but not for it, and to it; but *to Heaven* (ſaith one) *and for Heaven.* *He*, whom no buſineſs ſhould put out of our minds, *is in Heaven: He is riſen, he is not here.* Look for him in the Church, you ſhall have him there; look for him by invocation, and a Conſcionable diligence in thy Calling; and the Holy Ghoſt will ſhew him there; and when thou haſt thus found him, he will take thee up to Heaven to reign there with him. St. *Chryſoſtome* and St. *Jerome* wonder at the *Eunuch* in the 8 of the *Acts*; He was a *Barbarian* diſtracted with many buſineſſes; he read, and though he underſtood not, yet he read, and that in the way in the Chariot. If he was thus devoted in his journey, how would he have been in quiet at home? If he a *Heathen* did thus much in the way, ſhall

not we *Christians* do more in our Shops? To minde the affair of our Soul, is the way to prevent distraction, and not to further it : as *Physicians* say of sorrow for sin ; *It hurts not the heart, as worldly sorrow doth* ; So I may say, *it is worldly care, not this, that troubles our peace.* I
Pro. 10. 16 shall end with *Solomon* ; That *the labour of the Righteous man tendeth to life, the fruit of the Wicked to sin.*

Of pleasing Others.

IT is written of *Alcibiades* the *Athenian*, that in what Country or Company soever he hapned to be, he could frame himself admirably to their different Customs and Humours. Wherefore *Behaviour* is much to be sought after, and to be prized by my *Citizen.* It must needs be distastful to any man coming into a Shop, to see a man stand as if he was drown'd in flegm and puddle ; having no other signe of motion, or being awake, than that his eyes are open. The outward Carriage should promise what's within the man ; except Liberality,

lity, *Courteſie* is more regarded of men than any other vertue. *Courteſie is a true token of Nobility, and the certain mark of a Gentleman* (ſaith a Wiſe man.) *Courteſie* (ſaith another) *draweth the love of ſtrangers, and good liking of our Country-men.* It pays a great deal, yet is ne'r the poorer; it ſatisfies every man, yet leſſens not the Stock: it is a good Character of a good nature; and it hath been obſerved, that few ſurly and churliſh, have riſen to great Fortunes. Theſe ſmall ceremonies win larger commendations, becauſe they are in continual uſe and note; whereas the occaſion for ſhewing a *great vertue*, preſents it ſelf but ſeldome. To be clowniſh to others, inſtigates them to return *quid* for *quo*, and deſtroys that reſpect which amongſt Civil, and perſons of any breeding, is a quality of worth. It is a kinde of Majeſty to be *Courteous* without Pride or affectation. Yet to make no difference in the uſe of it towards a Lord, or Ploughman, kiſſing their hands, and bowing as low to a Chambermaid as her Lady, is uncomely. It was well ſaid of one, *The outward deportment covers and uncovers the minde*; which to ſome

ſhould be more open, to others more hid. Let my *Citizen* then be Ceremonious, but without affectation, nor too often. He can't comprehend great matters, that breaks his minde too much on ſmall obſervations. But there is an inward thing, which, unleſs it be added to the exteriour, makes them all nothing. A Schoolmaſter had in his place of Exerciſe a Glaſs, wherein he caus'd his Scholars to behold themſelves. *If they were Handſome, he would tell them what pity it was, ſuch goodly bodies ſhould be poſſeſt with defective minds: If they were deform'd* (he would tell them) *they ſhould make their bodies more beautiful, with dreſſing their minds.*

If the behaviour and countenance be good, the ornament of the minde doubles the excellency: If miſ-ſhapen and ill, parts and ingenuity will poliſh Natures roughneſs, and cauſe the greater admiration, *performance* and *promiſe* being at ſuch a diſtance.

His minde muſt be ſtuft with ſufficiency to produce pleaſant Diſcourſe, wherein he muſt not laviſhly hinder his obſervation, and become tedious to him he deals with. *A word fitly ſpoken, is like*

like Apples of Gold in pictures of Silver, Prov. 25. 11. To ſpeak all he can at once (as if he were making his Will) is not the moſt plauſible and pleaſing way; the beſt to do it, is to know how to be ſilent. *Even a Fool when he holdeth his peace* (ſaith *Solomon*) *is counted wiſe, and he that ſhutteth his lips is eſteemed a man of underſtanding.* Pro. 17. 28 When he ſpeaks, let it not be with vehemence. His words ſhould flow from his mouth, ſo that it might be ſaid of them, *They are not ſo much Words as Honey.* *Pleaſant words* (ſaith *Solomon* again) *are as a Honey-comb, ſweet to the Soul, and health to the bones.* Pro. 16. 24 I would have ſuch words uſed in his Commerce; for therein his Cuſtomer, will commonly take more delight to hear, than he to ſpeak. All he ſpeaks muſt be true: however the Dreſs be, Truth is conſtantly the ſame; it ſtill retains the ſame ſplendour; and if it meets with a maſculine, and not a whining utterance, fitted to matter and circumſtances, is praiſe-worthy: beſides, it gives more grace & luſtre to the Speech, than poſſibly it can borrow from it. *The tongue of the wiſe, uſeth knowledge aright; but the mouth of Fools poureth out* Pro. 15. 2. *fooliſh-*

fooliſhneſs. Becauſe moſt men are taken with ſmooth language, let words be diſcreetly choſen, and properly applied; for as Speech makes a man more excellent than a Beaſt, ſo Eloquence intitles him to a preference before other men: but to this muſt be added a grave natural action, wherein a man may behold the Viſage, Hands, and Members of another to ſpeak with his Mouth; and thus perſwading the Cuſtomer to a *liking* of his Commodity, he muſt put on the ſame *Liking* himſelf; for by acting himſelf, that *Paſſion* he would ſtir up in others, he ſeldome miſſes of prevailing. Nevertheleſs, in as much as he is to deal with Perſons of divers Diſpoſitions, he muſt accommodate his diſcourſe, as neer as he can, to the humour of the Cheapner, as being his beſt Rhetorick. I muſt needs condemn the uſing of one Phraſe or kinde of Speech to all men, the miſtruſting of every ones Senſes, with a *Do you hear Sir*, and the *telling of all he will make but a word*, which are ordinary terms, but of no fineneſs or validity. If he would tell his minde at once, I wiſh him to do it, as being the Old and Beſt way. He that ſold *Abraham* the Field

for

for burial, aſk'd what he would, and had it. But the cuſtome of our times is contrary, and what is uſual is preſumed to be juſt: however, I deſire my *Citizen* to uſe the feweſt words he can; and it's poſſible, Time will reduce the manner of Bargaining to its firſt and beſt Rule.

I ſhall not tax the common Phraſe of *What lack ye?* it being great Policy, for a man in that form to intreat for his own neceſſities; but the too much uſe of it ſounds harſh. I would not have a mans throat worn like a high-way; he ſhould ſtep a little out of the ordinary Road; but taking heed of the other extream, he muſt not become a wilful maker of complements, and ſo a Tyrannous torment to his Cuſtomer, who will count him Impertinent, to finde him drown'd in ſuch ſuperfluous Ceremonies.

To his *Superiour* his words muſt carry much humility, to his *Equals* familiarity, ſet off notwithſtanding with *a mean ſtate*, as requiring their *notice*, and not *contempt*. *Do this now my Son* (ſaith *Solomon*) *when thou art come into the hand of thy Friend, humble thy ſelf, and make ſure of him.* Pro.6.3.

To his *Inferiours* he muſt be familiar

Pro. 29. 23 too, leſt *Mans pride make him low*; yet obſerve a diſtance, leſt he loſe his eſteem. *Eſops* Frogs, after they had recovered their fright, inſulted over what before they fear'd. So dreggiſh and low Natures, can't prize a thing acquaintance makes them bold with: It's undeniable, but a reſerved familiarity, heightens reputation; and when Opinion ſhall univerſally favour a man, Reverence never fails attendance.

To conclude, my *Citizen* may deal pleaſingly with all men: if he hath Ingenuity, *nay but a grain*, Time and Opportunity, it would advance his Credit to attain knowledge in Languages. For Learning, as it is accounted no burthen, raiſes its Pretenders in the eyes of all men, above what's meerly Wealthy: beſides, it muſt needs contribute much to obtaining acquaintance, and purchaſing of Friends, the very Fundamentals of *Trade*, increaſing the poſſeſſors fame, as being Country-man to all *Europeans*; at leaſt to more than one Kingdom contains. Pardon me if I reflect more ſeverely on *Booksellers* than any other *Callings*: They have all the Utenſils of Learning about them, *living by Learning*, though its

its *worth* runs more into their *Pockets* than *Heads*. Juſt what value the *Indians* ſet upon Gold, the ſupreameſt Metal, they do on Learning and knowledge, which are *precious Jewels*. The *Indians* ſlight as traſh (becauſe 'tis very eaſie to come by,) the richeſt part of Earth, exchanging it for any trifles which have no more of art in them than would content Children in *Chriſtendom*, as Beads, Knives, and other ſuch like knick-nacks. *Booksellers* comparatively, live amidſt whatever is conducible towards poliſhing the chief parts of Man; and yet how few of them do (when Age ſhould expoſe them more conſpicuous and bright, for their parts ſuck'd out of Profit) excel other Tradeſmen? how few, I ſay are there, *whoſe tongues are cloven*; but exchanging their time and *Books* ſooner for *Ignorance* and *Money*, than imploy ſome hours (whereof God knows they have yearly a great many to ſpare) in improving their underſtandings, whether in Languages, Hiſtory or Divinity: which laſt two, might be by them in a large meaſure acquir'd, and that in proſecuting the attainable neceſſary and moſt uſeful Tongues. Without diligent reading

reading and obſervation, Syllables are not to be diſtinctly fixed in the memory, and ſo can't be either true ſpoken or written. Whereas the advantages reſulting of Reading, are Matter for diſcourſe or imitation, exactneſs for expreſſion, by mouth, or pen: and above all, to *kill two Birds with one Stone*, when in ſurmounting the difficulties of any Language (whether in the Grammatical part, or a general comprehenſion of its fulneſs, that without a Dictionary an Author may be peruſed, beſides his ſkill in Phraſe, words and rules) my *Citizen* may collect piece by piece, enough to make a compleat armour to defend himſelf againſt the ſtroaks of *fear*, *fancy*, *ignorance* and *preſumption*. Hiſtory as a Head-piece will keep his *fancy* from danger, ſtrengthen his judgment by example, with-hold him from aſſenting to vulgar and irrational Stories, and arm him againſt the various changes of Time, the infinite caſualties, and dayly actions hapning in the World, which diſtract and diſturb the too prompt Nature of us *Engliſh*. Wherefore a ſmall inſpection into Hiſtory affords Paſſages and Perſons enow to compare with the like of his days.

days. It is meer ignorance, and want of conſulting Books, makes the greateſt part of mankinde, to be ſo deſervedly rebuked by *Solomon*, with a *Say not thou, What is the cauſe that the former days were better than theſe? for thou doſt not enquire wiſely concerning this*, Eccleſ. 7. 10. Divinity (which may be pick'd out of ſuch works, learned and pious men, nay, the general part of mankinde have a great kindneſs for, and approve of, and which a Bookſeller can't miſs, or fail of knowing;) This Divinity (eſpecially the Bible, which is the Buckler) aſſures him in the Faith of his moſt zealous and godly Forefathers, makes him to cling to the unerring Principles of the *Catholick* and *Apoſtolick Church*; nay, his conſtant and light viewing of the moſt famous Pieces, whereof choice can't be wanting to him, inſtils by degrees into him arguments ſtrong enough to repel thoſe mighty ſhifts, his enemies in Religion may ſet afoot to ſupplant him. Ariſing in this manner in courſe of time to ſome perfection, he is capacitated for Magiſtracy; or what ere his ſufficiency ſhall cauſe to be laid on him. Wiſdom thus built, and on theſe foundations

dations of throughly considering the World and its Opinions, *This is better*
Eccl 9. 18. *than weapons of War*; *This Wisdom is a*
Eccl. 7. 12. *defence*, *and giveth life to them that have it.*

Of Self-Profit.

Every man (saith *Socrates*) *is a worker of his own Fortune*, *fashioning it as he pleases.* Yet it can't be denyed, but outward accidents conduce much: as death of others, occasion fitting vertues; but most commonly the folly and fall of one man, is the Fortune of another: no man prospers so suddenly as by anothers errours & unhappiness; therefore it was imprudently done by *Dæmades* to condemn an *Athenian for selling necessaries belonging to burials*; saying, *his great profit came not save by the death of many*: for what man almost getteth, but by the loss of others? Was not *Rome* raised on the ruine of her Neighbour-Cities? did *Cæsar* assume to himself the dignity of Emperour, till he had overthrown

thrown, or rather deſtroy'd *Pompey*? Have not the *Turks* expell'd and rooted Chriſtianity out of the chiefeſt places they have in poſſeſſion? Have not the *Dutch* attained almoſt an invincible ſtrength, onely by fraud, induſtry, and over-reaching all (if they could) that ever they traffick'd with? do not abundance thrive, through the licentiouſneſs of Youth? the Huſbandman by dearth of Corn? Carpenters, Bricklayers and Glaſiers, by the decay and deſire of building Houſes? the Lawyers by contentions? the Phyſicians by others Diſtempers? Yet this is not contrary to the general Policy and order of Nature; for the Learned hold, *That the production and augmentation of one thing, is the alteration and corruption of another.* God takes from one, and gives to another: but let no man deſire it; for the Commandment is, *Thou ſhalt not covet*: there are then, and muſt be external cauſes of a mans Fortune. *Ptolomy*, of a Common Souldier, was choſen King of *Egypt*; *Telophanes* Chariot-maker, *King of Lydia*; *Darius* (*Cyrus* his Quiver-bearer) King of *Perſia*; *Agathocles*, of a Potters Son, King of *Sicily*; and *Tamber-*

berlan of a Shepherd became King of the *Tartars*. In which we cannot but with admiration, contemplate the omnipotency of God Almighty, who without respect of persons, *Pulleth down, and setteth up*, that his most holy and great Name may be exalted (with confusion of face) through the whole Earth.

But there is some hidden vertue, which must bear a great stroak. *He that ob-*
Eccl. 11. 4. *serveth the winde* (saith *Solomon*) *shall not sow*; *and he that regardeth the Clouds shall not reap*: Whereupon comments another; *A Wiseman will make more opportunities than he finds.*

Quest. *Is the main thing then that promotes a man, and enlargeth his Fortunes within or without him?*

Answ. First, *Titus Livius* tells us, *Cato* Senior was so well accomplish'd in body and minde, that in what place soever he had been born, he could have raised the structure of his own preferment. *Rodolphus* Emperour of *Germany*, otherwise of base Parentage, for his Vertues sake was chosen to that Dignity. The Scripture testifies of many who were advanc'd from low degree. These are then open vertues which beget praise,

but

but hidden ones which bring forth preferment.

Secondly, For that which is without a man (inſtead of Providence, let me call it Divine Providence) it can make him fortunate who is not wiſe; and if wiſe, miſerable. *Alcibiades* the *Athenian* was highly beloved of his Country-men, meerly becauſe Nature ſhew'd ſo much perfection in him, who nevertheleſs for the greateſt part of his life was of a Luxurious and debauched diſpoſition. But *Socrates*, the wiſeſt of Heathens, (who hath been ſo often, already, and deſervedly mentioned,) for all he had been ſo uſeful and beneficial to the aforeſaid *Athenians*, was through envy accuſed, and by thoſe who had received ſo much good at his hands, condemn'd to death. Examples clear enough to behold therein the blindneſs of Chance. Sometimes ſimple Men bring to paſs happily, matters both Publike and Private, whilſt the beſt Councels have the worſt iſſues. *There are* (ſaith *Solomon*) *many devices in mans heart; but the Councel of the Lord ſhall ſtand.* The ſame Councel ſucceeds, proſperoully to ſome, unhappily to others. Pro. 19. 21

Many

Many things alike in the Caſe and to the man, that yeſterday hapned luckily, to day, fall out croſs and unfortunate; ſo that mans ſufficiency and ability is not always to be judg'd by Event. The
Kings 3. Lord gave *Solomon* Wiſdom above all the Men of the Earth; yet how did he ſwerve and go aſtray, before he died! wherein may be ſeen the pravity of Mans Nature; and how vain it is to truſt to Mortal Wiſdom. How did *Hamans* counſel to deſtroy the *Jews*, light with heavy vengeance on his own head! One wondring why *ill ſucceſs* ſhould follow the *mature deliberation* of wiſe men, was anſwered thus; *Every man Propoſes, but God Diſpoſes.* *Timotheus* in the account he gave the *Athenians* of his warlike actions, often interlaced his ſpeech, with this ſaying, *And in this Fortune had no part:* but it was noted of him, that he never proſpered afterwards. *Divine Providence* muſt have its due; there is no riſing without it. *There is no*
Rom. 13. 1 *Power but of God.* *Saul* from amongſt the loweſt of the People was anointed
Samuel. the firſt King of Iſrael; but ſinning, he was rejected of God, and died preſently after the *Philiſtins* had put him and his Army

Army to flight. Now joyning all together, *Diligence with the bleſſing of the Lord*, crowns the expectation of Man. *The bleſſing of the Lord* (ſaith *Solomon*) *maketh rich, and he addeth no ſorrow with it.* Whereby it is evident, that Induſtry not accompanied with Providence, is but *Digging up of Evil.* Wiſdom's advice then is (if any dependance) to fix and attribute it on, and to him, who of a Shepherd, and the youngeſt Son of *Jeſſe*, raiſed *David* to a Throne; who thankfully acknowledg'd it, and thereby hath left a pattern of gratitude to be imitated by all who have a true ſenſe of their own inabilities and weakneſs.

Pro. 10.22

Pro. 16.27

1 Samuel.

It was the plot of *Joſeph*'s Religion, to preſerve himſelf honeſt, that he might remain Fortunate: Therefore the firſt profitable thing I adviſe my *Citizen* to put in practice, is to be conſtantly and ſincerely Religious; ſo he may expect the fruitful influences of him he puts his truſt in.

If a man ſhould at every weeks end conſider how he hath ſpent it; how many hours might he reckon up, to have been laviſh'd and idly thrown away,

beſides eating and drinking? How many needleſs *Items* would he finde given to ſleep? *Item*, ſeven nights: *Item*, ſo many many afternoons, beſides half hours and quarters at accuſtomed times. Had thoſe men, whoſe Wealth hath made them admired, kept *eight-a-clock-hours*, Fame had never had them on Record: as indeed *Slug-abeds*, are ſeldome mentioned but with diſparagement. *The Soul of*
Pro.13.4. *the Sluggard* (ſaith *Solomon*) *deſireth, and hath nothing; but the Soul of the dili-*
Pro.22.29 *gent man maketh fat. Seeſt thou a man diligent in his buſineſs* (ſaith the ſame) *he ſhall ſtand before Kings.* *Adam* in the ſtate of Innocency muſt dreſs the Garden; and after it was denounced againſt him, *In the ſweat of thy Brows ſhalt thou eat thy Bread.* So the indiſputable Precept is *Labour.*

John 6.27 *Labour not* (ſaith our Saviour) *for the meat which periſheth*; but for *that which indureth everlaſtingly.* Should we hear onely of *Labour*, and not of *Everlaſting life*, we ſhould be diſcouraged: ſo ſhould we hear of *Labour*, and not of *Profit*, we could have little comfort in employment. But ſhall we think *Providence* hath nimble feet, if *ours* be ſlow?

Shall

Shall we eat, and not work? ſhall we think with the *Lillies* (which neither ſpin nor labour) *our cloaths will grow upon us?* No, let him that looks for profit, take the pains. *Selymus* the firſt, Emperour of the *Turks*, thought Victories unfiniſh'd, if gotten in the Maſters abſence. Juſt as in Military, ſo it is in Civil affairs; and that man may bluſh for ſhame, who puts off his buſineſs to his ſervants, doing nothing himſelf, ſave by thoughts and verbal directions.

Julian the Emperour was aſhamed any man ſhould ſee him ſpit or ſweat; becauſe he thought continual labour ſhould have concocted and dryed up all ſuch ſuperfluities.

Cæſar of his own accord exempting an Ancient man of ninety years from ſervice, the man having been accuſtomed to exerciſe and labour; and was very luſty at that time; ſuppoſing it a kinde of diſgrace to be deem'd feeble, and fearing *ſloth* would ſhorten his days, he counterfetied himſelf ſick; and keeping his bed, his friends never left lamenting over their fained drooping kinſman, till *Cæſar* to ſatisfie their importunities, and to hearten the old man, cauſed him again to be inrolled one of his Souldiers.

Thus ſee how Heathens deteſted *Idleneſs*; and ſhall we, whom Chriſtianity obliges to be diligent and watchful, ſit ſtill? *Labour* (ſaith *Cicero*) *is a burden that man undergoeth with pleaſure. As brightneſs* (ſays *Thales*) *is to ruſtineſs, ſo exerciſe excelleth idleneſs. By much ſlothfulneſs* Eccl. 10. 18 *the building decayeth; and through idleneſs of the hands, the houſe droppeth through.*

I alledge not this againſt a mans imploying others in his affairs, when their burthen is too heavy for him. But I would have a Maſter *Do*, as well as *Direct*; for nothing doth more diminiſh his reſpect, than to let his ſervant be ſole Maſter of his Trade, while himſelf is but Maſter to a Servant: and in the mean while indulging an idle diſpoſition, he renders himſelf leſs honourable than his Man. He muſt Labour, but ſo forecaſt his buſineſs, as to avoid what is too *Solicitous*, or *Untimely*.

For the Firſt; Haſt makes a bad ſpeed, and Force gives all things ill. The Lyons roar, yet they ſuffer hunger; while the Sheep have a Shepherd to provide for them: a too ſharp intention hinders the wiſe conduct of buſineſs. He that's haſty

hasty stumbles, and is staid, *Nolens, Volens*. To hurry, is to be intangled; whence it happens, hast proves slow. An over-ardent way in dealing, is never without many indiscreet actions and wrongs. Even in Play, he that games passionately, spoils his judgment; and the more he troubles himself, he loses. He that walks moderately is always with himself, and directeth his Concerns with the best advantage: Therefore (*said a Wise Englishman,*) *Let's stay a while, that we may end the sooner.* The deliberate is always ready for a new change; his *Fair* and *softly*, goes *quick* and *far*. *Consideration* (saith *Solon*) is *enemy to all untimely attempts*. Consideration is the root of all noble things; for by her, we do attain to the end of all our hopes. I would have my *Citizen* diligent, but not passionate. They are wofully mistaken, who fancy business can never be performed well, without clamour and noyse. *The Prudent man* (saith *Solomon*) *foreseeth the evil, and hideth himself; but the simple pass on, and are punish'd.* Pro. 23.3.

For the second, or *Unseasonableness*: there is a time to eat, a time to drink, to sleep, and to sport, as well as labour.

Labour may be reckoned at Meat, which out of time hurteth, not nouriſhes: What's made to chear mans heart, if unduly taken in, periſheth the body. It was the famous ſaying of *Anacharſis* the *Scythian* Philoſopher; *Rule luſt, Temper the tongue, and Bridle the belly.* *Auguſtus Cæſar*'s manner was to ſit down, when thoſe who dined with him had half done, and to riſe up the firſt. Next, we muſt not by Labour, commit *Sacriledge*; we muſt not intrench on the *Sabbath*, and make our Souls Feaſts moveables. *Gods time is meaſur'd out by Inches, ours by Ells:* ſince he hath ſo little allotted him, let us not grudge, and abridge it. Be aſtoniſhed and reformed at the Judgments, which have faln ſo heavy on thoſe (in the memory of man) who ſlighted the *Seventh day*, and made no conſcience to act according to their wicked and diabolical opinions. How many have been drowned, ventring to ſwim, when they ſhould be at Church! wherein the ſecular Officers of the Church have been always to blame, for minding no more to ſcour thoſe places, which all Summer long are ſo notorious for the multitudes of Youth, who gather there,

there, and meet their deaths untimely and deſervedly, for treſpaſſing and miſ-imploying their time, contrary to the *Word*, and Laws of the Land, in the ignorance of their Fathers, Friends and Maſters; nay, which is worſe, thereby bring upon the Church ſcandal of careleſneſs and remiſneſs in Diſcipline; who can no more remedy theſe omiſſions of Pariſh-Officers, than hinder that ſome Houſes be not broken up, ſometimes by the negligence of Conſtables. How many have had their Legs broken; nay, have ſunk irrecoverably through Ice, in playing at Foot-ball on the *Sacred day*. How many for travelling, working, and acting unlawful and unholy things, have paſt the edge of Gods remarquable ſword of vengeance! Wherefore my *Citizen*, if he intends to eſcape the Title, (which hath damnation at the end of it, if it provokes not the immediate and exemplary juſtice of the Almighty, and the aſſured, though ſlow puniſhment of a *Sabbath-breaker*,) he muſt bend his carnal and ſinful inclinations, and make them obey the voice of the Lord his God, *In keeping holy the ſacred day of reſt*. To fix the more reverence of a Deity

in him, behold here ſome memorable and moſt dreadful Examples on ſuch whom the Ancients abhor'd for their irreligion; for none will tread in ſuch paths, who have any fear of a God before their eyes; as *Socrates* (though a Heathen) after an unintermitted twenty four hours ſtudy, concluded there was and is an *Only Almighty one.* Undoubtedly Satan without his permiſſion could not have declar'd himſelf (by the means of Oracles) ſo wonderfully to the ſuperſtitious Heathens; and a Divine right, though Helliſh, hath ſhew'd it ſelf marvellouſly and direfully, to the incroachers thereon.

Xerxes that potent King of *Perſia*, ſent four thouſand men to deſtroy *Apollo*'s Temple at *Delphos*, who were intirely blotted out with rain, lightning and thunder. *Brennus* Captain of a Hoſt of ſupernumerous and barbarous *Gauls*, intended to deſpoil the ſame Temple: But his Army being diſperſed, more through a hidden terrour that poſſeſt them, than any viſible force, he with a dagger ended his own life. There is greater reaſon to look for Judgments to light on our contempt and obſtinacy

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in robbing God of the glory we ſhould pay him in his Church (being created for the ſame purpoſe, and it being the leaſt we ought or can do,) than the Ancients had, for committing ſacriledge in robbing their Temples of their riches, and deſtroying them. Beſides (if we depend any thing on Providence) how dare we to wait for Gods bleſſing on *our day*, if we neglect to ſerve him *on his'n?* Nay, if we would proſper on *week-days*, let us pray on them. He, and none but he, who conſecrates the Prime of the morning, may ſtedfaſtly hope increaſe and fruits of his induſtry. The *Jews* being returned from Captivity, were wont *to ſpend one fourth o'th' day in reading the Law, and another fourth part in confeſſing their ſins and in prayer*: Neh. 9. And ſhall not we, whoſe mercies are infinitely beyond theirs, ſhew our ſelves thankful, for having been freed from the ſlavery of *Romiſh* Ignorance and Superſtition, from the ravenous jaws of a Needy, Mercenary, Factious, Rebellious, and Bloody rabble of Incendiaries, who, had not he been gracious in the *Reſtoration* of King and Church, would by this time have rooted us up, and reduced

ced us to a condition pitiful, impotent, and fit to be made tributary to the next Invader; from the Raging and diſmal gripes of a Peſtilence, an utter deſolation by Fire; and laſtly, from a ruine (had we our deſerts) which our *Sea-Enemies* had inevitably brought on us, had not the Almighty's Mercy ſtood between us and his Juſtice? ſhall not we, I ſay, *for all theſe benefits receiv'd at his hands*, ſpare one hour (and that ſcanty of imployment) in which we ſhould expreſs a ſenſe of his *Goodneſs*, and our *unprofitableneſs?* We might with ſome reaſon plead for a reſpite, if with continual prayer, *our knees*, like thoſe of *Jacobus Minor*, the Son of *Joſeph*, our *Saviours* brother, *were become* (with kneeling) *hard as a Camels hoof.* But our wontedneſs in it is ſo ſlender, as moſt ſeem to be readier (and would ſooner imbrace it) to wear out their ſtockings in drinking of Healths, than in *Devotion.* The *Publick* (and in many places *daily*) *Prayers* of our Church ſhould towards men upright and really Pious, have allurement enough (beſides their obligation) to inflame any ones coldneſs and to ſtir up the moſt drowzy and worldly

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to ſeek aſſiſtance from a *Power* of ſuch *immenſity* and *grace*.

O times, O manners! What a Change is here? In King *Edward*'s time, when our Land was newly clear'd from that fog of *Egypt*, *Romiſh Blindneſs*; with what joy, readineſs, and thankſgiving did the people come to hear the *Liturgy* in their own tongue? But nothing is ſo great and admirable in the beginning, whoſe worth and wonder is not leſſened by little and little. Now men come to it (nay on Sundays) as if *Preaching* were againſt *Prayers*, and by *their conſent*, we ſhould have more Pillars than Proſelytes. It is well, that it it's ſaid, *Where two or three are gathered together in my name, there am I in the midſt of them.* Had the Promiſe been tyed to a greater number, thoſe *few* which meet in ſome Places might doubt of ſucceſs. No queſtion but our Times might flouriſh equally with former, if our Temples were filled with Praying *unanimouſly* with one *minde* and *ſoul*, as they have been. O the tranſcendent ſweetneſs of *Litanies* (which are uſed in alluſion to the 2 & 17 of *Joel*, *Let the Prieſts and the Miniſters of the Lord weep before the* Mat. 18. 20

Porch

Porch and the Altar, and let them say, Spare thy People) where many *hands* and *hearts* are lifted up; *hands* in *purity*, *hearts* in *Piety*; *hands* in *good Works*, *hearts* in *good thoughts*. Who is able to conceive the unspeakable *value* of *Publick Services?* of these *Sacred* and *Heavenly Evaporations?* they are more than the *breath* of *Spices*; they are none other than *Emissions* of *Paradise?* When the *Organs* (used in his Majesties Chappel, and in most Colledges and Cathedrals of his Dominions) are blown; When the *Voices* are heard, and the whole *Quire* of Religious men do fill the Air with loud cries and *vocal Symphonies* of *devout* and *pathetical invocations*; Then do the *Spices* flow, the *Odours* are burnt, and the smoke of our *Incense* goes up before the Lord, from the Angels hand. To labour when our *Prayers* might *ascend*, and have the easier *admittance*, such a time is preposterous.

Thus my *Citizen* considering what's past, and squaring his Actions by the foregoing Rules, will finde profit on't, and undisturbedly fill his bags. *The way*

Pro. 10. 29 *of the Lord* (saith *Solomon*) *is strength*

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to the Upright ; but deſtruction ſhall be to the workers of iniquity. After theſe inſtances, can you imagine, that *ſcantling* of time *Morning-Prayer* takes up, to *leſſen* your gain, and *thwart* your indeavours? when to *lie abed* till *nine* or *ten* a clock, or to ſpend *four* or *five* hours in a *Mornings draught*, is pocketed up contentedly, and counted no retardment to your buſineſs? If my *Citizen* be guilty of this *Sloth*, and *Companionſhip*, he errs extreamly, and utterly, nay, openly diſowns any neceſſity of returning thanks to him he is indebted to for all he's worth. He is far from conſenting with *David*, when he ſings, *My voice ſhalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and look up.* Pſal. 5. 3. He is very ungrateful, for his *health*, *preſervation* and *proſperity*, and manifeſts too preſumptuouſly to carry in his hand an *exemption* from all manner of Miſery. As *Servius Tullius* the *Roman* boaſted, that the *Goddeſs Fortune* lay with him every night; and therefore was in ſubjection to him. Our *Citizen* (if as aforeſaid inclin'd) does intimate by his Actions, *Providence* to have no more power over him,

him, than *Fortune* had over *Tullius*; but if he is more inwardly touch'd, he will concur with *David*, by performing what the Royal Prophet teſtifies of himſelf; *But*
Pſal. 58. 16 *I will ſing of thy power; I will ſing of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.* He may by ſuch an *unfeigned, ſubmiſſive*, and *conſtant exerciſe*, aſſume the confidence and *aſſured hope* of the *Man after Gods own heart*, when
Pſal. 30. 6. he ſaid, *And in my proſperity I ſhall never be moved.* To keep to my Method, and to quicken your zeal, obſerve what Antiquity relates of our Forefathers Devotion. St. *Chryſoſtom* gives the Character of *moſt Chriſtian* and *Godly Prince* to *Arcadius* Emperour of the *Eaſt*, who was for his *Piety* and *Sobriety* highly belov'd of his Subjects. *God* (ſaith a certain Hiſtorian) made *Narſetes* (General under the Emperour *Juſtinian*) victorious by Sea and Land, more for his *zealous prayers*, than Force and Valour; Who never *began Fight, went to Councel, or mounted on Horſback, before he went to the Temple and ſerved God.* *Tyberius* Emperour of *Rome*, the ſecond of that name, and a moſt *holy, vertuous, juſt,*

juſt, and *merciful Prince*, being driven to a *bleſſed neceſſity*; as he walked in the midſt of his Palace, he ſaw at his feet a *Marble-ſtone*, which was in the form of a *Croſs*; and becauſe he thought it not *Religious* to *ſpurn* it with his feet, he cauſed it to be taken up; under which was found *another*, and ſo a *third* of the ſame ſhape: which laſt, when removed, had hid under it *two Millions of Duckets*; for which he praiſed the bounty of his God. This *laſt* hath efficacy and encouragement in abundance to enliven the lumpiſhneſs of any, who hath not abjur'd Chriſtianity.

It's related of the *birds* of *Norway*, that they fly faſter than the fowls of any other Country: By an inſtinct of Nature they know the days in that Climate to be very ſhort, as not above three hours long; and therefore they wing it the ſpeedier. My *Citizen* muſt learn of theſe Birds the ſhortneſs of his life, and to be the more induſtrious. He muſt apply all diligence and aſſiduity in the purſuit of Wealth; *Whatſoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor wiſdome, nor knowledge in the Grave, whither thou goeſt.* Pro. 9. 10.

Pro.12.24 *goeſt.* *The hand of the Diligent* (ſaith the ſame) *ſhall bear rule; but the ſlothful ſhall be under tribute.* The *Monyed* man is the *Mighty man.* *Honour*, *Liberty*, and *Royalty* attend on *Riches*; *Logick* faileth, and *Rhetorick* fainteth, when *Gold* pleads the Cauſe. *Orpheus* his Harp, *Amphion*'s Muſick, *Virgil*'s Muſe, and *Tully*'s Tongue, are ſilent; yea, Thundring *Demoſthenes* will complain of the Squinzy, if Money forbid him to play the Oratour. They onely deſpiſe Riches, which deſpair of them: Like the Fox in the Fable, *curſing the grapes he could not reach.* Nevertheleſs *Riches* are not the chiefeſt good; and therefore wicked men enjoy them. But as they are not Evil in themſelves, it may become a good man to labour for them.

Pro.22.2. *The Poor and Rich meet together* (ſaith *Solomon*) *and the Lord is the maker of them both.* The Holy Ghoſt hath plac'd poor *Lazarus* in the boſome of Rich *Abraham*, to ſhew that Rich and Poor, if they be indeniz'd the Kingdome of Grace, have an equal intereſt in that of Glory.

Secondly, If outward bleſſings might be monopoliz'd to the wicked, the godly being

being encompassed with flesh and blood, would think basely of Religion, of the Worship and Service of God; *Therefore endeavour to obtain them.*

Thirdly, Riches are expedient, for illustrating the vertues of Charity, Almsgiving, and the like: *they are a good by which thou maist do good.*

Fourthly, Men are not so apt to take exact notice of those spiritual blessings wherewith the *Elect* are inwardly adorned (so God loses some of his glory) unless Temporal blessings be added to them; *therefore labour for them.*

Lastly, Let the consideration of that great *Senator*, the *Lord Mayor's* Dignity, with his *Brethren*, the *Right Worshipful Court of Aldermen*, shew what in time a man may come to, if he tends his Affairs with that *foresight*, *Prudence*, *Diligence*, and incessant *care*, which are able to rank him among the *truly Rich*; and at length, to *advance* him to the highest degree of that *honour* a *Citizen* ought to enable himself for, both in *Minde* and *Purse*.

Senators ought to be Rich, for these REASONS.

FIrſt, It is a Pledge of their care of the Commonwealth: it is likely he that hath done well for himſelf, is the better inſtructed how to advance the Publick good, if put to it.

Secondly, Wealth being gotten, they may the more intentively regard Publick Affairs, having enough to maintain Servants for performance of Domeſtick.

Thirdly, in Ruling there muſt be Power and Command: for if a Governour be needy, it is to be feared, leſt ſad experience proves the old Proverb to be too true; *That a poor Magiſtrate is a great plague*; and that *weakneſs* and *impuiſſance* begets contempt to the hindrance of *juſtice*. *The Rich ruleth over the Poor* (ſaith *Solomon.*) Wherefore let the Honour any man may be called to, move him to get Riches. It belongeth to a Governour (ſaith a great Polititian) to be learned (my Citizen may underſtand

Pro. 27. 2.

ſtand it in the words *Well Read*) the better to know himſelf, and what he undertakes.

Robert Fabian was Sheriff in the 9 of *Henry* the 7. and was Knighted by him, for his Merits; but is famous eſpecially for a Chronicle he made to the Honour of the City. Wiſe to deſigne how to perform, and *Diſcreet* to watch and lay hold on opportunity.

Sir *John Allen* Mercer, and Mayor of *London*, in the 27 of King *Henry* the 8. was ſworn of the Privy Council to him; being indeed a man Eminent for his Wiſdome and Charity, *Reſolute* in the action of *Juſtice*, without fear or corruption; but above all, to excel others as much in *Vertue* as *Power*.

Matthew Philips Goldſmith, was Mayor in the 3 year of *Edward* the 4. and was by the ſaid King, for his faithful Service, and Adminiſtration of Juſtice, made Knight of the *Bath*. *When the Righteous are in Authority the people rejoyce; but when the Wicked beareth rule, the people mourn.* Pro. 29. 2.

Anno Dom. 1190. *Henry Fitz-Allen* Goldſmith, was made the firſt Lord Mayor of *London*, and held it twenty four years together.

Anno Dom. 1380. In the raign of King *Richard* the Second, *William Walworth* Lord Mayor, for his courage in cutting off the Head of *Watt Tyler*, who in a tumultuous manner had rebelled againſt the King, and pitched his Camp in *Smithfield*, with his Rout of Raſcals, defying Allegiance, and braving Soveraignty to the teeth; the ſaid *William* for his Valour in beheading the ſaid *Tyler*, in the ſight of his Rabble, was Knighted.

But excellent Policy hath now ſo ordered it, that every year ſhall have a new Mayor. *Let the chiefeſt Magiſtrates* (ſaith a famous Machiavilian) *be perpetual; the leſſer yearly, ſtill removing.* And the *Turks* own this Maxim, as uſeful in many of their Governments.

Beſides other Reaſons, this is none of the leaſt: It encourageth every man to take pains, when his Merits may be ſo Crowned. But Ambition muſt be avoided. There is a two-fold way to Honour; Direct, when God calls; Indirect, when Man ſeeks it without his Warrant. My *Citizen* muſt minde the way, and not meerly the end. Let him not run Honours, but expect them; not as one

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that hunts after, but deſerves them. *The conditions of Honour are ſuch* (ſaith a Wiſe man) *that ſhe enquireth for him ſhe never ſaw, runneth after him that flies from her, honours him that eſteems her not, gives to him requires not, and truſteth him ſhe knoweth not. He that followeth after righteouſneſs, findeth life,* Pro. 21. 21 *righteouſneſs and honour.*

The World at preſent differs much from *Alexander* the Great's humour, who commanded both *Grecians* and *Barbarians* ſhould no more be diſguiſed by their garments; but that all vertuous and men of fortitude ſhould be counted *Grecians*; and all vicious, and ill addicted, *Barbarians*. Quite contrary now, a man bears not the mark of his deſert about him. Vertuous men are not now ſo honoured, that they may by *Triumphs* imprint their actions deeply in mens Memories; nor is there ſuch an equalneſs in States, that all mens actions ſhould be ſeen with the ſame judgment: and indeed 'twere pity it ſhould be ſo now; for Pride would ruine all in a moment. *Marcellus* the *Romane* dedicated two Temples; one to *Vertue*, the other to *Honour*; and contrived them in ſuch

manner, that none could enter into that of *Honour*, ſave through that of *Vertue*. My *Citizen* if he would be honoured, muſt be vertuouſly Rich. It was worthily anſwered by *Maximilian* the *German* Emperour, to one who deſired his Letters-Patents to ennoble him: *I am able* (ſaid he) *to make thee rich, but Vertue muſt make thee Noble*. Having cleared my Point concerning the neceſſity of ſtriving to be Rich, I now proceed.

As I would have my *Citizen* labour, I mean it not inceſſantly: there is difference between providing for himſelf and family, and doing nothing elſe. The buſineſs of his *Soul*, and the refreſhing of his *Body*, muſt be look'd into; beſides the intereſt the *Publick* hath in his time.

The labours of leſs than the Worlds third part maintain the whole. How many then live *Idly?* Almoſt all Women, which are half the number; or if Women be imployed in their ſtead, Men throw away their time. Put to, all that are inclos'd in the pale of Gentility and Eſtate; and laſtly, adde the great number of Beggers, and you will compute *few* Labourers; and of thoſe, *few* well imploy'd.

imploy'd. If then leſs than the Worlds third part maintains the whole, leſs than the third part of my *Citizens* time one day with another will ſuffice for him; unleſs his *Private* concerns be extraordinary, and he be forc'd to attend *Publick* ones.

But before I treat of his induſtrious gettings, let me touch a little on his ſpendings. Firſt, I would have him think it more honourable to ſtoop to petty ſavings, than to baſe gain. Luſty ſpenders, and dainty feeders, ſo they have it, care not by what means. He muſt not cloſe and practically adhere to *Caligula*, that profuſe Emperours opinion, who profeſſed all kinde of thrift to be durtineſs of Nature. *It is better* (ſaith *Bias*, one of the ſeven Sages) *to be hated for having much, than to be pitied for ſpending all.* Let him imitate *Francis*, that frugal King of *France*, who thought it no diſcredit to tye a knot in a broken point, and wear it again.

Secondly, He muſt not haunt *Taverns* too much; which is the Epidemical fault of the *City*. I know it is not company, but the want of diſcretion in the choice and uſe of it, that overthrows a man:

beſides *needleſs expences*, how can that man be fit for buſineſs, who makes his body a continual quagmire? *Wine* (ſaith *Solomon*) *is a mocker, ſtrong drink is raging; and whoſoever is deceived thereby is not wiſe.* In another place: *Who hath woe? who hath ſorrow? who hath contentions? who hath bablings? who hath wounds? who hath redneſs of eyes? They that tarry long at wine.* In another hear and obey. *Look not upon wine when it is red, when it giveth its colour; At laſt it biteth like a Serpent, and ſtingeth like an Adder: Thine eyes ſhall behold ſtrange women, and thy heart ſhall utter perverſe things.* Now if thou pretendeſt to reaſon, which diſtinguiſhes thee from a Beaſt, hearken to the Antients, how they reprove drunkenneſs and exceſs. *Wine* (ſaith *Ariſtotle*) *diſtempereth the wit, weakneth the feet, and overpowreth the vital ſpirits. Drunkenneſs* (ſaith *Plato*) *and intemperance, is a root proper to every diſeaſe.* *Origen* (one of the Primitive Fathers) ſaith, *it makes a man a Beaſt, a ſtrong man weak, a wiſe man a fool.* One *Caliſthenes* a Heathen, hapning to be at one of *Alexander*'s Feaſts, and often urged

Pro. 20. 1.

Pro. 23. 29, 30.

Pro. 23. 31, 32, 33.

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to drink as others did, answered, *he would not*; *for* (saith he) *who drinketh to* Alexander, *had need of a Physician.* Lastly, behold some sad consequences of taking in liquor too freely, and then be excessive if thou darest. *Aruntius* a *Romane*, being drunk deflowred his own Daughter *Medullina*; for which she immediately kill'd him. *Alexander* that mighty Conquerour, in his drink oftentimes committed such tragical deeds, as engaged some of his Servants to plot the shortning of his days by poyson, lest he should, if he lived longer, in his raging fits destroy them all. Nevertheless *if thou canst not abstain fellowship, then drink as in the Primitive times, concluding God is to be remembred both in Night and Day.*

Thirdly, Next, what shall I say of superfluous Diet. *The belly* (saith *Crates* the Philosopher) *is an unthankful beast, never requiting the pleasure done, but craveth continually more than it needeth.* I'me sure he that said, *In my Country the belly is the God*, if now living, his words would be found too true. What infinite sums of money are sacrificed to it, in procuring the Earth, the Air, and the Sea,

Sea, to centre at one Table, making Table-Cloths like St. *Peter*'s ſheet, including creatures clean and unclean ? How many are there to be found that imitate *Muleaſſes* King of *Tunis*, who ſpent a hundred Crowns on the dreſſing of a Peacock ? Certainly many of our *Modern Gluttons* ſhew too well by their Acates and coſtly dainties, that their wills and inclinations are not far behind hiſn. We are ſick of thoſe things wherewith we live. The moſt wholſome food, the leaſt Cookery : Diſeaſes ſpring from corruptions and riotous eating. What profit either to Body, Purſe or Soul can it be ; nay, what pleaſure, with *Geta* the *Romane* Emperous, to ſwill and cram for three days and nights together ? If your power could bring together, like *Sergius Galba*, that monſtrous Emperour, ſeven thouſand Fowls at one Meal, in twenty four hours ; how much luſtier, healthfuller, and briſker would you be, than he who hath dined or ſupped on one poor ſingle Diſh ? My *Citizen* is much miſtaken, if he holds that moſt ſtrength is drawn out of the daintieſt and moſt luxurious fare. *Socrates* our worthy Tutor, inviting once certain of

his

his Friends to a Feaſt, was reproved for his ſlender proviſion. *If they be vertuous* (ſaith he) *it is enough*; if not, *there is too much.* If our Forefathers were alive now, they could hardly tell the names of our needleſs variety of Diſhes, without the help of a *Kitching-Dictionary.* They would wonder Art ſhould keep School in the Kitching, and that our Palats ſhould be ſo ingenious. The Ancients have in their words and deeds ſcourged this vice to the purpoſe; and if my *Citizen* means to attain any thing above the reach of his mouth, he muſt ſet himſelf to trace the ſteps of thoſe, *Hiſtory* makes famous for their *abſtinence.* King *Cyrus*, being aſked by *Artabanus* (when he lay once in the Camp) what he would have for Supper? *Bread*, anſwered he; *for I hope we ſhall finde ſome Fountain to furniſh us with Drink.* Therefore let my *Citizen* learn to be temperate. *Gorgias* the Philoſopher, being demanded how he arrived to the number of a hundred and eight years, anſwered; *By never eating or drinking any thing for pleaſure.*

Finally, if nothing but the conſideration of danger, can prevail with him to abſtain;

abſtain; it can't chuſe but affright, and make his blood recoil, to know, that *Septimus Severus*, and *Jovianus*, two Famous Emperours, in their height of Cups and Plates, ſurrendred their lives. *Lacydes* a Philoſopher, through exceſs expired ignominiouſly. *Valentinianus* an Emperour ſuddenly dyed of a Surfeit. Pardon me for telling him flat and plain, though a little immethodically; if his tendency to ſuch exorbitances be not bounded, though his days partly through a ſtrong conſtitution may be prolonged, (and that happens but ſeldome to the Experimenters) yet I dare be ſo bold as to ſtick on him the true and woful jeſt of *Diogenes*, who hearing the Houſe of a Prodigal was to be ſold; *I knew* (ſaid he) *very well, that a houſe ſo full of meat and drink, would vomit out its Maſter.*

Fourthly, Needleſs Expences in Apparel muſt be examined. *He that waſteth his wealth to follow every faſhion* (ſaith one of our already quoted Authors,) *and hateth his ſubſtance to maintain his bravery, may be counted the Mercers friend, the Taylors fool, and his own foe.* One bragging of his Golden Ornaments,

naments, was thus answered; *The praise is due to the metal, not the man.* That is the most ornamental, which makes the more vertuous. *I am not sumptuous* (saith *Seneca*) *yet no man can live otherwise at* Rome. *Why do we deceive our selves?* (goes he on) *the Evil is within us; it cleaves to our bowels; the fault is our own.* *Diogenes*, (whom we newly named) going from *Sparta* to *Athens*, was asked by the way, whence he came, and whither he went; who answered, *He came from Men, and was going to Women:* noting the *Effeminacy* of the *Athenians*, who for their delicacy and niceness in Food and Rayment, were derided by all *Greece*. St. *Bernard* preaching the Funeral Sermon of his own Steward, among other his commendations gave him this; That He was great even in small matters, his care and circumspection extending to the most trivial and slightest things. Let my *Citizen* imitate him. Happy is he that deserves the Title, *Faithful in a little*; he shall be made owner of a great deal. Let the Example of *Agesilaus*, King of *Lacedemon*, moderate my *Citizens* airishness and apishness, who was wont to wear

one

one Sute both Winter and Summer. Let it moderate I ſay, ſeeing there are within *London* not a few *Tradeſmen*, whoſe beſt parts lie in the frequent change of *Suits*, as if the ſnake was to be loved for its bright ſkin; they ſtrutting like an Actor, whoſe Rich habits being laid aſide, and his Part done. He is rare to be met withal, that can ſhew himſelf extraordinary out of his Theatre, wherein my Shopkeeper in many places equals him, as appearing dull and inſipid in all things, ſave in cloaths, lying, and ſwearing.

Auguſtus Cæſar was not aſham'd to wear what was wrought by his Daughters: and is it mean and durty to trace a man ſo famous? But our *City*, you'l ſay, is much exalted, ſince a hundred years. Remember, or (if you ne'r read ſo much) read now, that Romes *pride and idleneſs was* Romes *ruine*. *Citizens Wives and Daughters* now ſcorn to meddle in Kitchin-affairs; the beſt quality of a good and a true *Houſwife*. They had rather make a pattern of *C. Marius* the *Romans* Kinſwoman, who being great with childe, yet at a Solemnity coveting to appear ſlender-waſted, laced her

her ſelf ſo ſtraight, as ſhe immediately fell into travail, miſcarried, and died. Our Town Wives and Maids (*their Parents muſt take ſome of the blame and ſhame*) hold it more becoming to pinion up themſelves in a narrow Bodiſs, that they may gain the praiſe of having a handſome body, than to adorn themſelves as it's convenient for perſons of any buſineſs. Where we may obſerve what conſiderable diſadvantages, nay, downright loſſes, proceed from this very neglect of Parents, and Idleneſs (in compariſon of *City-breeding* as it ought to be) in their Daughters.

Firſt, the Parents omit their Duty to God in Training up their Children as they might never depart from it.

Secondly, they loſe by not exerciſing their Children in ſuch things, as they might manage to their Credit and profit in their Parents abſence.

Thirdly, they get ſuch a cuſtome of ſluttiſhneſs and improvidence, as makes them uncapable of improving to the beſt advantage what they are concern'd to perform, either as *maids* or *married*.

Fourthly, if married, they are eager in purſuit of ſome Recreations they enjoy'd

joy'd when ſingle, *through their Friends weakneſs*; therein oftentimes throwing off all obedience to their *Husbands*; all ſenſe of the want & loſs a *Wife* puts a man to, when ever and anon ſhe is pleas'd to freak it; all concernment for a Family; and, which is worſt of all, occaſion by their ſlips thoſe grounds of Scandal that reflect ſo ſharply on the whole City, for ſuffring their *Chucks* ſo groſly to abuſe them. If they were bred anſwerable to a *Tradeſmans* Daughter, though never ſo reſponſible, every *Citizen* ſhould follow the rule of an *Engliſh* perſon of quality, who hardly acquainted his Daughters with the difference between *Courſe* and *Fine* before they were marriagable, and then he ſet them out gorgeouſly, and to admiration; nay, with no loſs to his Purſe; for their *thriftineſs* had hoarded up for thoſe days; their lowly education, as to *loftineſs* of ſpirit, *eaſe* and *ignorance*, added to their luſtre, when they came to ſhine among ſo many *obſcure, ſlitting, goſſipping, idle, proud* and *careleſs Females*, as then appeared in the World. In ſhort, my *Citizen* muſt ſave any thing he can, without *loſs to his credit and hurt to his conſcience.*

Fifthly,

Fifthly, I had almoſt quite ſkipt or forgot a *devouring practice*, call'd *Gaming*; a poyſon gilded o'er, pleaſant to look upon, but dangerous to take; beſides, the gain by it is diſhoneſt. *Cards* and *Dice* are ſmooth, deceitful, and thieviſh ſlights, unbecoming the cloſeneſs of a *Citizen*, as Maſter of a family, and dangerous to the welfare of all his Fortunes. How privily do ſome men bring their whole eſtates to nothing, falling like lightning, ſooner *felt* then *foreſeen*, & all by this unthrifty ſport. Certainly *Aurelius Alexander* Emperour of *Rome*, was not beſides himſelf when he made a Law, *that any one being found at Dice, ſhould be eſteemed frantick, a meer Natural, and as one that wanteth wit and diſcretion to govern himſelf.* If St. *Auguſtin's* advice was put in ure, *Gaming* would quickly be forſaken, as not worth the pains; who counſel'd, *that all winnings and advantage ariſing from Play ſhould be beſtowed on the poor.* If there be any real pleaſure in *Games*, or Sports, it is founded on the glory gotten by exerciſe of the body, by underſtanding what is graceful; as nothing can be more, than to be active, and ſkilful in the moſt civil and neceſſa-

ry appurtenances of a *Citizen*. The *Senate* of *Rome* forbad any manner of *playing* for Money, except those of *wagering* who was the best *Wrastler*, who threw an *Iron Ball* fartheſt, who caſt a *Dart* beſt, and who *Out-run* or *Leap'd* each other. If my *Citizen* accuſtom'd himſelf to the moſt martial and uſeful exerciſes of his Country, it would raiſe his Repute, preſerve his Health, free him from thinking too much on Company and the Tavern; and by his example encourage others to return to the *ſimplicity* (if it deſerves the ſtile) of their *Anceſtors*. Never was it known, that any *dyed* for joy of winning anothers Money. But *Diagoras* the *Rhodian*, and *Chilon* the *Grecian*, hearing their *Children* had bore away the *Prize* at the *Olympick Games*, felt in them ſuch a motion of the *Spleen*, as they were *ſtifled* with joy. *Croſſing the appetite, as it leads to Vertue, ſo it doth to Profit.* Having thus broken the Ice, I ſhall proceed.

Cunning is a crooked Wiſdome; let him ſhun that then, and faſten on one more direct, which is not without honeſty or ability, and teaches the neceſſity

of

of knowing the parties well with whom he deals. He must dive into their nature, humour, inclination, designes, and proceedings; so the nature of business in hand must be comprehended. A superficial knowledge is not enough; a man must penetrate the inside, and see things in themselves, with their accidents and consequents belonging thereto; joyning these two together, it will be easie for him to gain, if according to the dispositions of persons and affairs, he change his style and manners of proceeding; as a wise Sea-man, who according to the divers state of the Sea, and change of the winds, doth diversly turn his Sails and Rudder: if he scans a Customers temper, he may lead him; knowing his ends, he may perswade him, and marking his weakness he may awe him; if the quality of the business be understood (in the finding whereof every mans own observation must be set a work) if it be diligent 'twill bring forth more than the best Writer is able to utter. *Experience and instruction is the best way to perfection.*

His words I would have to be few; for, *He* (saith *Solomon*) *that hath know-*

ledge ſpareth his words, and a man of underſtanding is of an excellent ſpirit. *Cleanthes* being deſired by one to teach his Son a ſhort ſentence, anſwered, *Be ſilent.* For beſides the advantage he hath of the talker, in receiving all *gratis*, ſecrecy is ſafer than ſpeech: It is better to have his ſimplicity doubted, than to ſpeak inconveniently, idly, or needleſly. If all men thought alike, *ſilence* were unneceſſary; but ſince the Speaker and Expoſitour utter and receive with different minds, *ſpeech* can't carry her meaning always, juſt as a man would have her; therefore a man muſt defend her impotency by keeping her in, otherwiſe he may put a Knife in t'other hand to ſtab himſelf. *Whoſo keepeth his mouth and tongue, keepeth his ſoul from trouble.* The *Italian* Proverb is, *The tongue of a wiſe man is hid in his heart.* *Iſocrates* the *Grecian* Oratour, leſt his Scholars at any time ſhould ſhame him by their words, never admitted any into his School, without a double pay; firſt to learn *ſilence*, and then to *ſpeak*, eſpecially what was certain.

Next, his Servants muſt be enjoyn'd ſecrecy. It is well their Indentures men-

mention it; but it was better if they more regarded it. The *Moors* are wont to cut off their privities who tell ſecrets. The *Egyptians* uſed to cut out his tongue, that blab'd abroad all he knew, having no power over his unruly inſtrument. The *Turks* have *Mutes*, perſons deaf to all lamentation, and dumb to all diſcovery, to perform execution; who ſhould be nearly imitated by my *Citizens* Servants. If *Flavius* had not diſcloſed to *Scylla* the moſt unfortified part of *Athens*, he had lain before it labour in vain.

Again, I would have my *Citizen* wiſer than to unfold all his concerns to his wife. Every mans experience tells him of the miſchief occaſioned by womens tongues. In the raign of *Auguſtus Cæſar*, *Fulvius* having revealed a matter of privacy to his wife, they were both put to death. Far be it from me to have ſo cruel a thought, to believe no woman now alive deſerves *Solomons* praiſe, who ſaith, *A vertuous woman openeth her mouth with wiſdome.* Pro. 31. 26 Certainly he is highly bleſſed, whoſe *Conſort* may lay claim to this commendation. But as the Pool of *Bethesda* had little vertue, ſave

when the Angel at a certain ſeaſon went down into it, to the abſolute healing of him that ſtept in next: ſo a man may wait a long time before he happens on the opportunity of embracing the comfort, help, and counſel he hopes to enjoy in a *prudent Wife.*

If he does impart his ſecrets, he muſt know, they can't lie hid ſave in a few. There is an infallible Precept; *Lay your Eſtate, if need requires, upon many; your thoughts and weighty intents upon few.* For it is hard to find in a crowd of Confidents, one who will not abuſe them to his particular profit. *Tattling* was once a ſafeguard, when the *Geeſe* preſerv'd the *Roman Capitol*; but ſuch examples are rare in Hiſtory.

For his *ſpeaking*, let me deliver this, He muſt conſult with himſelf. I never knew a man better himſelf by his raſhneſs and paſſion. *The perturbations of the minde* (ſaith *Anaxagoras*) *do puniſh reaſon, and blinde the judgment.* Wherefore my *Citizen* muſt balance the leaſt circumſtances, as he would chuſe to eat what's fitteſt for his bodies health. So anger impairing both body and minde, he ſhould throughly conſider before

he

he ſpeaks. *Haſtineſs is ever attended by repentance. Wrath and rigour* (ſaith *Iſocrates*) *lead ſhame in a Leaſe.* Beſides, *He that is ſoon angry dealeth fooliſhly.* Pro.14.17 *He that is ſlow to wrath, is of great underſtanding; but he that is haſty of ſpirit exalteth folly.* Pro.14.29

To proceed: let him that deſires his actions ſhould go forward with a profitable ſucceſs, deliberate upon them. *Without counſel purpoſes are diſappointed.* Pro.15.22 Wiſe men ſay, *A man muſt conſult ſlowly, and execute ſpeedily, ponder leiſurely, and accompliſh expeditiouſly.* Yet ſudden in counſel, proves oftentimes proſperous in event; but it is very ſeldome. As he muſt adviſe with himſelf, ſo with others (becauſe no mans wiſdom comprehends all buſineſs) *For in the multitude of Counſellers there is ſafety.* Pro.11.14 However, he may ask what is beſt to be done, without telling his own reſolution, as depending on them; and take the matter back into his own hands, to evidence to the World, that the final direction proceeds from himſelf. He muſt notwithſtanding conſider, to whom he breaks his minde. It's an old Precept, *Truſt few*: it's almoſt as old, *Truſt none.*

To counsel, is the chiefest part of a Friend; but let him be so assuredly, to whom you display your thoughts. Look especially and exactly, that he be qualified with *honesty* and *sufficiency*. *The words of a friend* (says a Wise man) *joyned with true affection, give life to the heart, and comfort a minde oppressed with care.* Such a friend resembles *Phocion*, who when one of his intimates was desperately inclin'd to cast himself away, told him he should not; *for he was made his friend to that purpose.* For the acting of things duly consulted upon, times and seasons must be well observed; precipitation is an enemy to business, and the step-mother of all actions. Affectatious and formal dispatches are dangerous; and like what Physicians call Pre-digestion, or too quick concoction, which surely fills the body full of crudities, and hidden seeds of diseases: therefore measure not dispatch by the time of employment, but the advancement of the business.

If the case requires help of a *Foreman* or *Journeyman*, let him embrace the use of his abilities, and vertuous Service; let him use him upon extraordinary occasions

casions onely, otherwise his own ceasing in business may deprave his affections and understanding. Let it be also upon good terms, thankfully, and respectively, principally remembring, *the Labourer is worthy of his hire.*

In some cases my *Citizen* may mingle profit with honesty, and compound with both; though he must not turn his back to honesty, yet he may sometimes go about and coast it, with a skill better practis'd than expresst; something which may be done openly, must be done secretly, because of the misconstruing World; but this is a good Rule: Avoid and abhor all unjust means, but search, spy out, and diligently cleave to the most just, plausible, and feasible.

It's expedient for my *Citizen* to defend himself with the Buckler of *Distrust*, which is a great share of Prudence; it is the very sinew of Wisdom, for my *Citizen* to take heed of all men: the nature of the world induces him to this, being wholly compos'd of lyes, fraud, and counterfeit dealing. *It's hard* (saith *Aurelius*) *to cozen Distrust with false colours, Conceit standing at the enemies dore.* One *Opimius* lying dangerously sick

ſick of a Lethargy, when ſome would ſhare his goods before the breath was out his body, his careful *Phyſician* caus'd his Money to be poured out before him, and *bid him awake, to live.* So *diſtruſt* will cure a Lethargy, make a ſleepy man wakeful, and arm him againſt poverty; them he truſts he muſt have good experience of, diſguiſing his ſuſpition; for open *diffidence* inviteth as much to deceive, as an over-careleſs confidence. Many dreading caulleſly, have taught the ſuſpected perſons to beguile indeed; whereas a profeſt aſſurance, hath removed a deſire to deceive by obliging *Fidelity.* Every man would be credited; and a belief of his honeſty doth many times engage him to retain it; wherefore a profeſt truſt agrees well with a conceal'd diffidence. In the practice whereof he muſt be very circumſpect; for I cannot warrant it in all caſes to be lawful.

From this orderly diſtruſt proceeds a commendable, cloſe, Commodious carriage, which in frivolous matters muſt for a mans credit ſake be laid aſide. Thus with applauſe he may deal privily in affairs of greateſt concern. *Curious ſubtleties,*

tleties, when once vented, dissolve to nothing.

Let him not keep *Inferiours* so distant, as afterwards to stand in need of them. It was the wisdom of a *French* King, to stoop below his dignity, to win that man to him that might benefit or hurt him. Let him be *liberal* in his words, and so he bestows *costless favours*; Let him be *free* in his deeds; *for one good turn begets another.* It was observed, *Sejanus*, *Tyberius* his favourite, could never have been advanced, without an infinite number of men, on whom he plenteously confer'd his kindness. Yet here my *Citizens* discretion must guide him; for small benefits are soon forgotten, and large ordinarily overcharge: some ungrateful ones neglect them, and some would have none alive, to whom they are indebted, wishing with all their hearts the death of their Benefactour.

In conversing with *Equals*, let him profess himself to be less than they; let him be courteous and affable to them: for they that are so, will finde their worst Enemies to be greater Friends than natural Brothers will be to men high-minded. *A mans pride* (saith *Solomon*) Pro. 29. 23

shall

ſhall bring him low; but honour ſhall uphold the humble in ſpirit.

If he deals with his *Superiours*, let him make all the uſe he can of them, but not truſt in them: among all mortal things, there is none more fading than *that power* which derives not its ſupport from its ſelf; it is common for one man to be unfortunate, through his dependance on another. Let him endeavour by good and laudable courſes to acquire the opinion of all honeſt men, which imports much to ſhorten the way leading to an eminent eſteem; ſo let him ſtrive in his riſing to be aſſiſted by many, otherwiſe he will finde himſelf oppreſt with age before he be *Rich* or well *known*.

Thus let him be *diligent* in the queſt of Riches and Credit, but not over-violent and long: he knows not how to enjoy, that is ignorant when he has enough; therefore let him be content with what he may have; for Abundance is not the end, but change of evils. If doing according to preſcription, he miſs *Wealth* and *Eſteem*, let him not ſlip *Vertue*; for though *Fortune* frowns, it's no diſgrace or damage to be *Vertuous*.

Thus

Thus my *Citizen* ſhall live in his *Calling*. Firſt, in the *Calling* God hath fitted him with abilities for; and Secondly, if he came to it lawfully, and by the ordinary way of the place he inhabits. For any *Calling* otherwiſe attain'd is improper, uſurping, and the perſon ought to be ſoundly fined for his preſumption.

Now I have ſhewed how my *Citizen* ſhall live profitably; but if onely to himſelf, it is too poor an end for an honeſt man: he muſt not be right earth, which ſtands meerly upon its own Centre, whereas all things having an *affinity* with the Heavens, move upon anothers Centre, and therefore benefit it. *The liberal man* (ſaith *Cicero*) *daily ſeeks out occaſion to put his vertue in practiſe. He that hath a bountiful eye, ſhall be bleſſed.* Pro.22. 9. *Dionyſius* the Elder, entring into his Sons Chamber, and beholding there great ſtore of rich Jewels and Gold, ſaid unto him, *My Son, I did not give thee theſe Riches to uſe in this ſort, but to impart them to thy Friends.*

Of Benefiting Others.

THe aforesaid *Dionysius*, being advertised of one that had hidden great store of Money, commanded him upon pain of death to bring it to him; which he did, save some which he reserv'd and bought an Inheritance. Whereof *Dionysius* hearing, he sent him back that he took from him, saying, *Now thou knowest how to use riches, I restore what I had from thee.* Now that I am about to treat of necessary Expences, I shall begin first with my *Citizens* obligation to his *Wife.*

We are taught by the light of Nature, that in a Family, the first and chiefest care should be of the *Wife.* *Live joy-*
Eccl. 9. 9. *fully* (saith *Solomon*) *with the Wife whom thou lovest, all the days of the life of thy vanity, which God hath given thee under the Sun; for that is thy portion in this life, and in thy labour which thou takest under the Sun.*

Certainly a *Wife* is a great Officer in a little Commonwealth, the *House*; for

if a *good Wife*, ſhe is grave abroad, wiſe at home, patient to ſuffer, conſtant to love, friendly to her Neighbours, profitable to her Houſhold; and rather than ſhe'l be the impediment to a worthy enterprize, ſhe'l accompany her Huſband, as *Ipſicrates* did *Mithridates* her Royal Lord, like a Page in his Wars. It's undeniable, the beſt and moſt meritorious deeds have been acted by ſingle perſons, who have ſought *eternity* in *memory*, not *poſterity*; and in regard of *liberty*, the unmarried man is happieſt. Some have ſaid wittily, and in my opinion devoutly, *Marriage fills the Earth, and Virginity Heaven*: but they ſpeak better, who demanded, how *Heaven ſhould be full, if the Earth were empty.* Without *Marriage* the Earth would be depopulated. The *Jews* had ſuch a reverence for *married folks*, as any were exempted from the Wars, or any other Military Office, the firſt year after their *Wedding-day.* The *Lacedemonians* regarded the peopling of their Country ſo narrowly, as he who choſe rather to maintain a *Miſtreſs*, than venter into *Wedlock* (thereby ſowing on Sand, and exhauſting that ſpirit profuſely and unprofitably, which

natu-

naturally tends to, and produces likeneſs) and lawfully to beget props for his Family and Country, was in Summer-time kept cloſe Priſoner, and hindred the recreation every one enjoy'd in their Feſtivals, Sports, Games and Shews; and in the Winter he was in froſty and the coldeſt weather, expoſed (and forc'd to walk round the Market) in his Shirt onely, to do Penance before all whom he indeavour'd to deprave by ſuch a deſtructive Example. The renowned and ancient *Romans* (much differing from the preſent laſcivious and reſtrained ones) were wont to fine ſeverely, any who fancied a ſingle life, not permitting them to execute any honourable Office in their *Republick*.

It is commendable for my *Citizen* to Marry; but ſince his negligence may undo his Wife, he muſt ſooner part with his life, loving her ſo dearly, as to prefer the imitation of *Tiberius Gracchus* the *Romane*, who finding two Serpents in his Chamber, inquired of a Southſayer the meaning; Who told him, if he ſlew the *Male*, he ſhould die firſt; if the *Female*, his Wife: but he loving his Wife extreamly, ſlew the *Male*, and ſoon after

after past out of this world himself.

The ancient Heathens us'd to place *Mercury* by *Venus*, to shew what need the affections of *Marriage* have of Reason and Wisdom to rule and order them. God cast *Adam* into a sleep, whilst he made him a Wife of one of his Ribs: Upon which one moralizeth very quaintly thus; *The Affections ought to sleep about this work; Reason to wake, as in the choice of a Wife, so in the governing her when he has her.*

When my *Citizen* (if single) is minded to alter or double his condition, let him do his best to pick out a person of shape, and bearing continually about her something lovely, whereby (if he be loosly given) she may reclaim him; if he wavers, she may retain him; but especially that her own comelineſs may impress, and enlarge the fruit of her womb. For crooked persons, both alienate their Husbands affections, and by the narrowneſs of their wombs, spoil what Nature forms therein. Secondly, let him look after a reasonable Portion; and though one said, *he would have a Dinner, as well as a Supper*, yet the weightiest and most unequal Matches commonly conclude in

diſcord, diſcontent, and ſeparation, ſometimes of bodies, always of minds. If thou being mean, obtain a great Fortune; if ſhe have not *diſcretion* to know her diſtance, and eſpecially *grace* to know her *obedience*, ſhe will daily be objecting her own worthineſs, and debaſing the ſtate ſhe affirms *ſingly* (and nothing exiſting in thy ſelf) to have rais'd thee from. *It is better to dwell in the wilderneſs, than with a contentious and angry woman.* Prov. 21. 19. It would be much wondred at, and I think there would be great cauſe, if a *young*, *beautiful* and *wealthy* Lady ſhould marry againſt her friends conſent, a *deformed*, *poor*, yet *wiſe man*. But Hiſtory informs us how *Hipparchia* accompliſh'd as aforeſaid, vehemently and for vertues ſake tied her ſelf by *Matrimony* to the Philoſopher *Crates*. Thirdly and chiefly, reſpect her qualifications. *Houſes and Riches* (ſaith *Solomon*) *are the inheritance of Fathers; but a Prudent wife is from the Lord.* Prov. 19. 14. He that Marries only a *fair face*, or a *full bag*, ties himſelf to a *foul bargain*. *Beauty* in the face, and *folly* in the head, be two *worms* that fret life and waſte goods. If my *Citizen* eſpouſes

a *peaceable* and *vertuous* Woman, he will attain Heaven on Earth, wealth in want, and comfort in woe. Therefore he muſt heedfully mark her inward perfections, value her for her uſeful parts, and abſolutely expect the higheſt felicity to be compaſs'd with a *Wife* to lie in her *head*, and not in her *heels*: for though *dancing* be an ornament, *Prudence* is far beyond it; a minde deck'd with *Huſwifery*, excells (principally in a *Miſtreſs* of a Family) all the tires of dancing, ſinging, dreſſing, and whatever an idle, ſluggiſh, licouriſh, wanton and fooliſh woman can plead for. *Favour is deceitful, and beauty is vain; but a woman that fear-* Pro. 31. 30. 31.
eth the Lord ſhall be praiſed. Give her of the fruit of her hands, and let her own works praiſe her. Every Wiſe wo- Pro. 14. 1.
man buildeth her houſe; but a fooliſh woman pulleth it down.

Suppoſing now my *Citizen* to be Married, as reſpecting his Poſterity and the Kingdom, he muſt not let her ſpend too much, leſt his Poſterity rue it, or he be diſabled to do others good.

Among many faults of *She-Citizens*, their *pride* as a *Saul* is *higher* by head and ſhoulders than the reſt. Not that it

is greater or more common than their ſecret ſins, but more ſeen, and ſo the leſs dangerous. Many, if not ſtinted by their Huſbands, would hold it no vanity to walk in the path of *Poppeia*, *Nero*'s Concubine, *whoſe Horſes were ſhod with Gold.* *Few* of them have a kindneſs for *Philon's Wife*, becauſe, once aſk'd why ſhe went ſo *plainly apparel'd*, ſhe anſwered, *Her Husbands vertues were Ornament ſufficient for her.*

For redreſs of this evil, let Huſbands ſhew them good Examples, by going plain themſelves; and their Wives, if they have any grace, goodneſs, love, or obedience, will be aſham'd to do otherwiſe. If their own pattern fails, they muſt uſe the authority of Huſbands, and reſtrain them.

Let not a woman rule; it's the Apoſtles counſel; *Let wives be ſubject to their Husbands.* *A woman* (ſaith *Socrates*) *once made equal with man, becometh his Superiour.* A womans rule is her huſband. My *Citizens* wife muſt have no power over him; for ſuffer her to day to tread upon thy foot, and to morrow ſhe will not ſtick to ſet her foot on thy neck. *Semiramis* the wife of

Eph. 5. 22.

Ni-

Ninus King of *Assyria*, obtaining of him the government of the Kingdom for five days, and that his Nobles should obey her during that time; she caused him to be presently apprehended, and cast into Prison; who impatient of this disgrace, dash'd out his own brains. If my *Uxorious Citizen*, notwithstanding what's just now related, will take no notice, as being acted by a *Pagan*, let him hearken to what St *Hierom* says: *A wise man must love his wife with judgment, not blinde affection.* Though he may not dote on her, he must not *be bitter towards her*: opprobrious terms, and rough dealing, have made *women* cast off their submissive and milde nature. *Clytemnestra* the wife of *Agamemnon*, being *harshly* used, and injuriously treated by him, fell into *adultery*, and then slew him. *A naughty person, a wicked man, walketh with a froward mouth, and findeth no good.* *Cato* a sworn enemy to women, never struck his wife. It's the part of an esteemed husband, to be *wise* in words, *milde* in conversation, and *patient* in importunity.

Col. 3. 19.

Pro. 6. 12. 17. 20.

Lastly, the counsel of the Learned Emperour *Marcus Aurelius* is of mighty

moment: If any one (ſays he) intends to live peaceably with his Wife, he ought above all things to obſerve this Rule: *To admoniſh her often, to chide her ſeldome; but never to lay hands on her.*

Let him walk *chaſtly* towards her; let him be to her, as he deſires ſhe ſhould be to him. The *luſt* of one, being the *fault*; the *luſt* of tother may be the *puniſhment.* *Give not thy ſtrength to women, nor thy ways to that which deſtroyeth Kings.* *Luſt* was the cauſe of *Rome's* firſt alteration in government: It brought King *David* to the choice of *Sword* or *Peſtilence*: It drew away *Solomon's* heart from worſhipping his Creatour: It brought the *Moores* into *Spain*, whence ſince they have been ſo hardly driven; and finally, occaſioned *Alcibiades*, that famous *Athenian*, to be burnt in his Bed. Therefore hearken to *Solomon*, who was once involved to the hazard of his life everlaſting; but lived to recant his errour, and to *queſtion* and *adviſe* thee.

Pro. 31. 3.

Pro. 5. 20, 21. *Why wilt thou my Son be raviſh'd with a ſtrange woman, and embrace the boſome of a ſtranger? For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.*

Laſtly,

Laſtly, if that Act of Parliament was revived, which was procured by *Adam Francis* Mayor, in the 25 of *Edw.* the third, That all *known Whores* ſhould be diſtinguiſh'd by their head-attires, from honeſt women, What a world of Perſons would forſake a Calling ſo vile and abominable, chiefly ſo remarquable and obvious to ſcoffs and curſes? And *Citizens* would be deter'd the keeping openly ſuch ſcandalous and pernicious Company.

Let him practice *lenity* and not ſeverity, *clemency* and not tyranny; or a good womans patience may be turn'd to fury: if ſhe does not perform ſuch buſineſs as he puts her upon, with that wiſdom he expects, he muſt bear with her. He muſt fight with *fleſh*, *blood*, and *corruption*, to attain *Socrates* humour, *who was all one at home as abroad.* That womans wit is reckoned pregnant enough, that can diſcern her Husband's bed from a Stranger's. If ſhe chance to be angry, let him uſe *Socrates* his patience; who was the better enabled to converſe with *perverſe* perſons abroad, by *hearing* and *enduring* his wife *Zantippe* at home.

Let him be willing and endeavour to

ſtruct her with *Meekneſs when ſhe oppoſes*
2 Tim. 2. 25. *her ſelf.* He is bound not onely to walk with his *wife* as a man of *love*, but likewiſe as a man of *underſtanding*. It is monſtrous to ſee the head ſtand where the feet ſhould be; and a double pity, when a *Nabal* and an *Abigail* are match'd together. But if thou haſt a *Wife* whoſe wiſdom needs not thy inſtruction, thank *God*;
Prov. 19. 22. *For whoſo findeth a wife, findeth a good thing, and obtaineth favour of the Lord.*

Laſtly, let him ſhew kindneſs to her at his death. There was a Law amongſt the Ancient *Romans*, That no man ſhould make his *Wife* or onely *Daughter* Heir. Nothing I think can be more unjuſt: *God* himſelf hath commanded, *If a*
Num. 27. 8 *Man die, and hath no Son, then he ſhall turn his inheritance to his Daughter:* and *Divinity*, which hath taught men to *Love* their Wives, hath likewiſe to *Provide for them.* Yet diſcretion muſt allot them no more than enough. For we often ſee a mans enemies enjoy his labours, and the fruits of his ſweat, care and toyl. How much good might thoſe many thouſands (which ſeveral Citizens have left) have done to the *Poor*, to *Hoſpitals*, to *Schools* of *Learning* and *Religion*,

gion, to repairing of *Churches*, and in other *uſes*, more beneficial to the *Publick*, more laſting to perpetuate a mans name; and I verily believe, more neceſſary to their Wives happineſs, who, if living lower, and not having the means to ſtir up in them the ambition of becoming a *Lady* forſooth, had avoided thoſe miſeries and misfortunes, the greedy deſire of *Honour* hath too frequently plunged them in. Therefore my *Citizen* muſt be wary and Charitable when he makes his *Will*, leſt his Family be ruin'd, through the folly of a Woman, too weak to bear the load of a great Eſtate, whoſe management and profitable diſtribution requires an able head, a ſolid judgment, and a minde not *gariſh*, *vain* and *profuſely expenſive*.

In 1439, and the Reign of *Henry* the ſixth, *Philip Malpas* Sheriff of *London*, at his deceaſe gave 120 l. to poor Priſoners, and every year for five years following 400 Shirts and Smocks, 40 pair of Sheets, and 150 Gowns of Frize to the Poor; to poor Maids marriages 100 Marks; towards mending the Highways 100 Marks; beſides, to 500 poor people in *London* Six ſhillings and eight pence apiece.

Sir

Stows Survey. Sir *William Copinger* Mayor, in the fourth of *Henry* the 8, at his death, gave half he was worth to his Wife, and the other half to the Poor, and other pious uſes.

Behaving himſelf thus towards his Wife, his care and kindneſs alſo muſt extend towards the reſt of his Charge, Children and Apprentices. *Train up a* Pro.22.6. *Childe in the way he ſhould go, and when he is old he will not depart from it.* *Dionyſius* King of *Syracuſe*, meaning to revenge himſelf on *Dion* a *Syracuſean*, who made war upon him, caus'd his Son to be brought up in riot and wantonneſs. This labour many Men ſave their Enemies, and do it themſelves, proving miſerable Governours of diſſolute young ones. What hope can our *City* have of thoſe Youth, whoſe debauchedneſs hath not been obſtructed by good Education?

The *Lacedemonians* reproach highly our *Citizens* negligence; for they were wont to chuſe *Publick Tutours* for the education of *Citizens*, bringing them up, and fitting them upon emergent occaſions for their Countries ſervice: but we have ſo little reſpect to the encourage-

ragement of Vertue, that moſt of us would rather let all periſh for want of Example, than practiſe with ſome hardſhip (an enemy to voluptuouſneſs) thoſe *Exerciſes* which keep the body ſound, clean, and healthful, ſtrengthen the brain, further the diſpatch of buſineſs, ſpur up others to overtake us in ſuch honourable and profitable courſes, awe all under our command from committing lewdneſs, invite to tread in our ſteps, and laſtly wipe off from us that imputation *Hipperides* a *Grecian* Philoſopher lay'd on one, who told him he had ſent his Son to travail with a ſlave for his Tutor; *You have done notably* (ſaid he) *for inſtead of one Slave, at his return you ſhall receive two.* I wiſh Fathers had leſs cauſe to charge *Tradeſmen* for their immoderate harſhneſs, & ſleighting regards towards their Children: for moſt are either diſſolutely careleſs, or unreaſonably rigid; governing either as if Servants needed no reſtraint or freedom.

It's remarkable, few good *Citizens* Sons but degenerate from their Fathers: They know ſuch ways of *ſpending* their Fathers were wiſely ignorant of; but thoſe of *ſaving* are as diſtant from their incli-

inclination, as the ſearch of *America* was to *Europeans* a thouſand years ago. They like *Cicero*'s Son, reſemble their Fathers only in name. To redreſs ſuch deſtructive heedleſſneſs whereto *Maſters* are ſo prone, if they look for any bleſſing from *Providence*, in the name of *God* let them begin ſuch a kind of life as may be judg'd *holy*, *upright*, and *godly*. And as where there is a ſmoak, there is ſome fire; the Grace of the Almighty may by degrees work ſuch a change, that their *Souls*, *Sons*, *Servants* and *Succeſs* in their endeavours, ſhall finde an equal and laſting improvement.

Nevertheleſs let my *Citizen* conſult theſe few following rules. Suffer neither Son (if capable of doing any thing) or Servant to be idle. It was great and good policy in the *Romans*, to let their youth learn nothing ſitting. The beſt Common-Wealths have allow'd them *Theaters* and *ſpacious fields* for their exerciſes; and the *Republicans* have allowed their *Youth* time to perform them. In the Eleventh year of *Henry* the 4*th*, to the aſtoniſhment of beholders, for Eight days together, and in the preſence of his then Majeſty, accompanied by the moſt of the

Nobles

Nobles and great Estates of the Realm, near *Clerken-Well* was shewn all the skill and cunning that Age and the renowned activity of the *English* could put forth, in such Exercises, of *hands* or *feet*, as far excelling smoaking and drinking, as riding the *Great* Horse does a Hobby: For the first being manly and healthful, the last is effeminate, ridiculous, and destructive to the body. Finally, upon more than bare Quarterly days, if some of the most Eminent and reputed *Citizens* used to be present in places of Publick Exercise, there to praise, to encourage, and sometimes to reward Young men that were active; what an alteration would there be in the customs of a World! How would young men abstain excesses and riotting, to preserve their strengths? how would they by their Service oblige their Masters to dispense with a space of time, now and then, for them to shew themselves active, skilful, and emulous of glory? which though it be vain in the practice of Vertue, yet it's always accompanied with the hope of understanding themselves more knowingly in process of time. *Themistocles* by Nature viciously enclin'd, was so inflam'd with

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the fame of *Miltiades*, ſung by all people, and ſo ardently emulated his deeds, that from a deprav'd and looſe perſon he became a virtuous and renowned Captain.

In the next place my *Citizen* muſt look bountifully on the *Poor*. I ſhould have ſpoken a little of *Hoſpitality* in a place foregoing, amongſt my *Citizens* needleſs expences. But Vice having almoſt rooted out a *Vertue* ſo many ſhar'd in formerly in our Land, and of late years it lying even breathleſs; I ſhall touch on it lightly in my treating of *Charity*, to make the memory of our Heathen Anceſtors appear more amiable and exemplary, and to quicken my *Citizen* for the amplification of that we call *good Houſe-keeping*.

Charity (ſaith St. *Auguſtine*) *is the way of man to God, and of God to man.* Is my *Citizen* great and wealthy, and would have his Riches known? let him do it then by gifts. *Marcus Antonius* ſaid of the *Roman* grandeur, that is was leſs diſcern'd by what it took, than by what it gave. If occaſions for doing good be not offred, ſeek them. Merciful works are accepted of God as Sacri-

fice,

fice, yea better than Sacrifice. *Anthony* Prince of *Salern*, being ask'd what he would leave himself, answered, *That which I have given.* But avaricious men think all lost that's given. When they beg in *Italy*, they use this Phrase, *Do good for your selves.* *There is that scattereth* (saith *Solomon*) *and yet encreaseth*; *and there is that witholdeth more then is meet, but it tendeth to Poverty.* *He that hath pitty on the Poor lendeth to the Lord, and that which he hath given will he pay again.* So he that forbids thee to be a Usurer, commands thee to be so. *Titus Vespasian* his Son (who destroy'd *Jerusalem*) so loved liberality, that remembring one evening he had given nothing the same day, he burst out, *O my friends, we have lost this day!* What a reproach is it to Christians to be thus outdone by Infidels? They may be judged very well to rise in judgment against us, though they were obscurely lighted by Nature: for we generally walk as men with dark Lanthorns; they *light* none but themselves, as we *love* none save our selves. But mark, *He that stoppeth his ear at the cry of the Poor, he also shall cry himself, and not be heard.* The *Romans*

Prov. 11. 27. Prov. 19. 17. Prov. 21. 13.

mans made a certain Law, that no man ſhould make a publick Feaſt, except he had provided before for the Poor. Far alas! is the ſenſe of ſuch a thing from us, much leſs the imitation.

Cymon of *Athens* (ſaith a famous Author) gave a yearly penſion to the poor, fed the hungry, and cloath'd the naked. The houſe of *Lucius Lucullus*, was the *Hoſpital* of all that travail'd from *Greece* to *Rome*. *Pertinax* the Succeſſor of *Comodus* the *Roman* Emperor, was liberal above all before or after him; he uſed to ſay, that *His Lands were not proper to him alone, but common to all the people of* Rome. If I would ſwell my Piece with ſuch obſervations, how bulky might it be made? but I deem what's already quoted, enough to ſhame my *Citizen* (if he be too cloſe-fiſted;) and to enkindle the ſparks of his charity, till his *Zeal for God's Service* (like *David*'s) *conſumes him*.

Pſal. 119. 139.

I ſhall end this Subject by enlivening him with two or three recompens'd (as the Scripture aſſures us) and that meerly for their tenderneſs and hoſpitality. *Rahab* on this ſcore was with all her kindred ſaved from death, when all the people

people of *Jericho* beſides, both great and ſmall paſt the edg of the Sword. I ſhould have mention'd, formoſt, how *Lot* was drawn out of *Sodom* by force, Gen. 19. and preſerved from burning in it, becauſe he entertain'd moſt kindly two *Angels* in the ſhapes of men. *Eliſha* to requite 2 Kings. 4. the charitableneſs of the *Shunamite*, who had conſtrained him ſo often to eat bread, reſtored her dead Son to life. And now if my *Citizen* can lock up his *Yellow* and *White*, rather than impart to the wants of diſtreſſed and unfortunate people, he may cloath himſelf in fine Linen, and fare delicately; but the doom of *Dives* too aſſuredly and dreadfully will at length light on him: He that denyed a Crum of bread to *Lazarus*, was denyed a drop of water, when he was all afire. Alas, what is the Ocean, to the infinite World of fire in Hell? Yet *Dives*, unhappy and much to be pityed *Dives*, who waſted in his life ſo many Tuns of Wine, cannot now procure a drop of Water to cool the tip of his tongue.

Laſtly, my *Citizen* muſt not be backward to promote the *weal* of the *Publick*, leſt at one time or other he be chaſtiſed

by another *Epaminondas*, who commanding a miſerable *Citizen* of *Thebes* to give another a round Sum of Money, was askt by him upon what account? *Becauſe* (reply'd he ſharply) *thou haſt robbed the Common-Wealth.* An *Ant* is a wiſe Creature for it ſelf, but a ſhrew'd thing in an Orchard or Garden; and certainly men, that are great Lovers of themſelves, waſte the *Publick. Men* (ſaith *Cicero*) *are not born for themſelves, but for their Countrey, Parents, Kindred, and Friends.* I can't hold now from reproving (with reaſon) the *Cowardiſe*, and *fearful amazement* of our late *Citizens*, when they ſhould have ſuccour'd ſingly or in groſs the *beſt of Princes.* How can the Ghoſt of *Wat Tyler*'s Conqueror do leſs than haunt ſuch a degenerate brood, whoſe aim is at *a dignity*, ſpringing from *Majeſty* and *King-ſhip*, and yet none ſtir'd before the dreadful ſtroak, *with a ſingle blow*, to deliver their oppreſs'd *Countrey*; but eſpecially a *Prince* that as *meer man*, never had his fellow upon Earth. *Mutius Scævola*, that magnanimous *Roman*, was poſſeſs'd with that courage, that to free the City by *Porſenna*'s

Porſenna's death, he entred the Camp alone, and killing the King's Secretary inſtead of himſelf, not knowing well to diſtinguiſh them; notwithſtanding, he undauntedly juſtified his intention, by burning his hand in a fire, before *Porſenna*'s face, ſeeming to feel no more heat, than if he warm'd it in the Sun; and thereby frighting the King to a diſmiſſing of him honourably, (though with the loſs of his right hand) and to the raiſing his Siege from before *Rome*. *Dion* of *Syracuſe*, never reſted till he had dethron'd *Dionyſius* the Tyrant. *Aglauros* an *Athenian*, hearing the *Oracle* had pronounced the ruine of his Country, unleſs ſome one dyed voluntarily to expiate their crimes, caſt himſelf fearleſly from the walls of the City. But *faint-heartedneſs*, *avarice*, *ſloath*, and *luxury*, cauſed the fall of *Conſtantinople* into the *Great Turk's* hands, *Mahomet* the firſt and cruel Emperour; cauſed *Conſtantine* a pious vertuous Prince, and the laſt *Eaſtern* Emperour, to expire amidſt the horrour and confuſion of the *City*, and afterwards to have his Head exalted on a pole, and carried by the *Turks* in deriſion through the *City*.

The *Pride* and *ill affections*, the *cowardize* and *covetouſneſs* of our *City*, undoubtedly concur'd moſt to the deplorable end of our *Learned*, *Wiſe*, *Virtuous*, *Valiant*, *Merciful* and *Religious Soveraign*. But as *Conſtantinople* was deſtroyed with Fire and Sword, and deſolated, as a deſerved puniſhment on thoſe that had wherewithal, and might with eaſe have prevented their own miſeries, and their Princes: So with a kind of Authority (for I could cite a credible Prophecy for it) may I ſpeak *London* comparatively to have labour'd under the effects of impartial *Juſtice*, for their defaults and bewailable negligence, in permitting *Gods Anointed* to be ſo ignominiouſly uſed, as was our *Royal Martyr*. But (*Ah the Mercies of a patient and ever-loving God!*) it happened with this difference, as if we had been put to *David*'s choice, and choſe like him. Whereas *Conſtantinople* was almoſt razed, and its Inhabitants e'n extirpated the Earth, by the rage and cruelty of *Men*; Our *London* (bleſſed be the lot) was almoſt depopulated by a *Peſtilence*, and its Buildings e'n conſum'd through *Fire*; but by the immediate

diate and powerful hand of a moſt merciful and reſtoring *God*. I may well ſay reſtoring: For what man ever read or heard of ſuch a prodigious and ſudden Rebuilding a *City* ſo vaſt and ruinated? who can't but admire the populouſneſs of a place, whoſe Inhabitants had been firſt innumerably ſwallow'd by a *Peſtilence*, and afterwards diſpers'd into all parts of *England* by an entire overthrow of their dwellings? Certainly my *Citizen* muſt needs be aſtoniſh'd to conſider thoſe wonders he may behold in our *Phœnix-City*. And it's impoſſible to refrain crying out with *David*, *The Lord hath done great things for us, whereof we are glad*. Pſal. 126. 3 Finally, if my *Citizen* would be reckoned a *juſt*, *peaceable*, and *profitable* man; he muſt reverence the higher Powers, eſtabliſhed by *Time*, *Right Reaſon*, and the *Laws* of the Land. The preſent *Government* is moſt agreeable and conſiſtent with the *Divine*, moſt ſuitable to the Genius of the *Nation*, and the advantage of particular perſons: It is free from diſcords, emulation, and ambitious deſires; concluding, that, *For the ſins of our Land, many were the Princes thereof.*

Prov. 24. 21. Wherefore my *Citizen*, *Fear thou the Lord and the King*, *and meddle not with thoſe that are given to Change.*

Never did *London* need more the aſſiſtance of Wealthy and Liberal men: for albeit, to admiration, the *City* ſeems almoſt Rebuilt, nevertheleſs but a ſlow hand forwards the works of *Piety* and *Publick good.* Now is the time for my *Citizen* to ſhew his large and bountiful thoughts, in the acts of open *Charity*, and neceſſary expence. No pretences for the contrary can favour his too apparent *Covetouſneſs*: All his veiled excuſes are tranſparent enough, to ſee into his miſerable, fooliſh, and unworthy temper. How do the *charitable deeds* of his Predeceſſors reproach his *Avarice!* What a ſhame it is for a *Proteſtant*, whoſe reaſon is ſatisfied in what he believes, to be exceeded by meer *Ignorants*, who ſcarce knew any truth in the ends they propoſed themſelves, when they built *Churches*, erected *Halls*, *Conduits*, and other places of *Common Advantage*; built and endowed *Colledges*, *Free-Schools*, *Hoſpitals*, and *Alms-houſes*; when they repaired *Bridges*, *High-ways*, and ſhined through their *Virtues*, bright

and

and clear, as light in a dark place. Wherefore my *Citizen* ought to consider the works of such as have been great *Benefactors*, and *exemplary Promoters* of the *Publick good*. And the better to stir him up, I have adjoyned hereto the famous and meritorious deeds of some past *Citizens*; so that if he cuts by their Pattern, I have my wish.

In the Reign of *Richard* the Second, the same Sir *William Walworth*, (that had so couragiously kill'd *Wat Tyler* the Rebel,) repaired St. *Michael's* Church in *Crooked-Lane*, and founded there a Colledge.

About the year 1385. *John Churchman* Sheriff in the Ninth of *Richard* the Second, built the *Custom-House* nigh the *Tower*; and was besides a great Promoter of any thing was commodious for the City.

In 1431. *John Wells* Grocer, and Mayor, he was a great Benefactour to the New building of the Chappel by *Guild-hall*, and erected the Standard in *West-Cheap* at his own cost and charges.

In 1445. *Simon Eyre* Draper, being Mayor, built *Leaden-hall*, to be a common Garner for the City.

In 1480. *Bartholomew James*, Draper and Mayor, built new the great Conduit in *West-Cheap*.

In 1508. *Ralph Jennings* Merchant-Taylor being Mayor, he built the greatest part of St. *Andrews* Church, called *Undershaft*.

In 1513. *John Tare* Mercer, being Mayor, he new built the Church of St. *Anthonies* Hospital in *London*.

In 1521. Sir *John Milborn* Draper, being Mayor, he founded fourteen Almshouses by *Crossed-Fryers* Church.

In 1560. Sir *Christopher Chester* being Mayor, the Merchant-Taylors founded their Free-School.

My *Citizen* considerately and rationally dividing his time, between Particular and Publick Interest, Self-love and Society, must use all honest and laudable means in advancing the common good.

In the year 1337. *Walter Neal* Sheriff, gave Lands towards the repair of the High-ways about *London*.

In 1378. *John Philpot* a Citizen of *London*, sent Ships to Sea, and scowred it of Pirates, taking many of them Prisoners.

In

In 1390. *Adam Bamme* Goldſmith, and Mayor, in a time of ſcarcity, ſo prudently and plentifully provided the City with Corn from beyond Sea, as the Countrey it ſelf was ſerved out of the Store.

In 1486. In the Reign of *Henry* the Seventh, *William Horn* Salter, being Mayor, and Knighted in the Field by the King; he gave to the repairing the Road between *London* and *Cambridge*, and ſome other wants, 500 Marks; a Sum in thoſe days of great value, and equal to above 20 times as much now.

Two eſpecial ways more I ſhall inſiſt upon. Firſt, his Study ought to be Unity. *Scilurus* (ſaith *Plutarch*) a King of *Tartary*, having many Sons, and feeling his hour to approach, called them all before him, and bid them one after another to break a bundle of *Darts*, laid before them to the ſame purpoſe; which being bound together, the ſtrongeſt was not able to perform; but he taking them aſunder (though very feeble) eaſily broak them: *Thus ſhall it be with you* (ſaith he) *if you agree together, no man ſhall hurt you; but divided you cannot proſper*: So it fares with a *City*; their ſafety depends chiefly

chiefly on Unity, and a mutual conjunction of Inferiours with Superiours. *A* Eccl. 4. 12. *threefold Cord is not easily broken. Themistocles* the brave, and *Aristides* the just *Athenian*, were at such variance, as the former told the people one day in a full Assembly, that unless both *he* and *Aristides* were thrust forth of the *City*, it would not stand.

If *Discord* then between two men of their wisdom was so dangerous, how dreadful would it appear, hatcht under Faction and Ignorance? Briefly, Concord maketh small things mightily to encrease; but Division decays and destroyeth the wealth, peace, strength and Unity of Families, Cities, and Kingdoms themselves.

Secondly, I could wish *Citizens* did not so much increase the number of *Apprentices*, as in these times they do. It's strange inferiour Trades should in their policy this way exceed those of a higher rank. It's probable scarce one Artificer in five, could have been employ'd three days in a Week, without the laudable course of restraining a man to one or two *Apprentices* in his appointed time; which hath wrought this effect,

effect, that none in these *Callings* so ordered, can (unless the fault be his own) complain for want of work.

In taking many *Apprentices*, a man's *Secrets* are open to more than one, and the likelier to be discovered, to his own disadvantage, but especially to the *hurt* of the Publick.

A man that hath had a good stock to begin with, being brought to decay, is it not a thousand pities, that having paid a Sum of Money at his entrance, and discharged all requisite Duties in the *City*, he shall be forc'd to beg or starve in it, or go out of it for a Living?

Again, many a *Young man* which shall not have, or for the present hath not a sufficient stock of Money or Credit to begin; is it not pity he should leave the City? In the year 1371. *John Barns* Mercer, and Mayor, gave a Chest with three Locks, and one thousand Marks to be Lent to poor young men. Yet while men may have what number of *Apprentices* they please, it shall be very hard for either of these to finde employment. To redress this, fewer *Apprentices* ought to be taken, and those for a longer time than ordinary. 'Tis

not

not fit, that every *child*, becauſe a good Sum of Money is given with him, ſhould be bound but for ſeven years; which expired, he iſſues out a *Maſter*, before he be a *Man*. Thus the ſplendour of the *City* grows dimmer and dimmer, and *Boys* ſtand in Shop-Doors, in the places of perſonable men; which is an inconvenience, ſomething akin to that, *Woe to thee O Land, when thy King is a Child.*

Eccl. 10.16.

Theſe things conſidered, let the *Common good* of all be rather endeavoured, than the *particular* of a few: Every *private* man is a Servant to the *Publick*; it is very diſproportionable, for Servants to be preferred before their Maſters; for *when a Servant reigns, the earth is diſquieted.*

Prov. 30.21.

Thus have I led my *Citizen* through the Labyrinth of a *Trading* life, to his Temporal and Eternal profit; if he contemns not in my directions the Counſel of *Solomon* the wiſeſt man ever was, or will be; the judgments and acts of the moſt lov'd, admir'd, and worthily renowned men *Antiquity* can boaſt of; and finally, the real, durable, nay everlaſting

lasting benefits and possessions, which a *just diligence* will procure him here, and a *righteous use* bestow on him hereafter; besides the honour, praise, and reverence his very name and memory will exact from posterity.

A man shall not be established by wickedness, but the root of the Righteous shall not be moved. Prov. 12. 3.

A good name is better than precious Ointment, and the day of Death is better than the day of ones Birth. Ecc. 7.

The just man walketh in his integrity, his Children are blessed after him. Prov. 20.

FINIS.